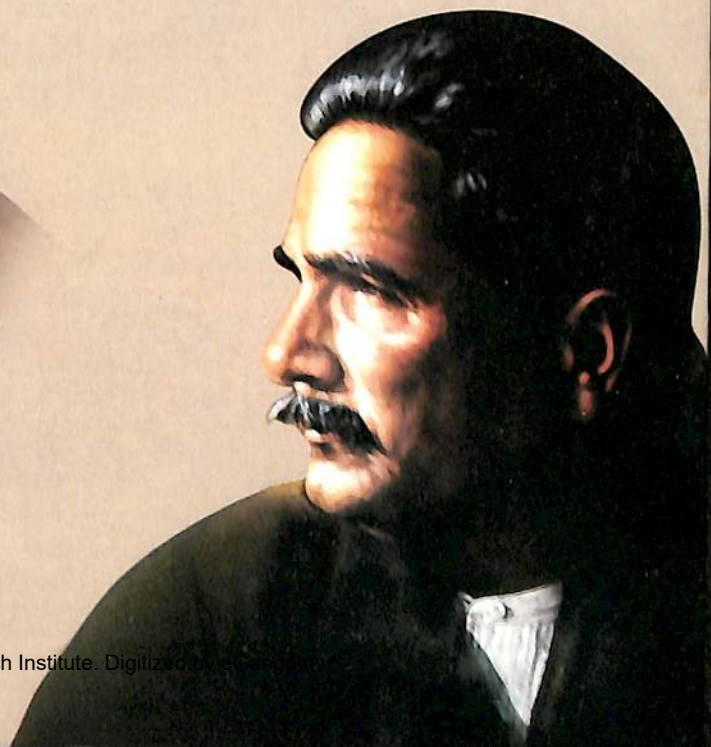


RAMA IN THE EYES OF IQBAL



Ramtirtha Kendra
(A Fountain Of Universal Love)

Dr. Kedarnath Prabhakar



Dr. Kedarnath Prabhakar, (b. 1937) an internationally reputed astro-scientist, historian, hagiographer and indologist hails from a *Sarasvat (Vatsya-Lineage)* Brahman family of Gujranwala (Punjab) Undivided India now in Pakistan. The esteemed family, known for successfully maintaining a stage tradition of practice Jyotisha, since last seven generations, was Raj-Jyotishi of Maharaja Ranjit Singh (Punjab), Maharaja Gulab Singh (Jammu

& Kashmir) etc..

Dr. Prabhakar initiated his career by publishing Shri Vaishno Devi Yatra, the first book ever written on this topic in 1966. The book became the source of the production of the first feature film on this deity entitled Mata Vaishno Devi in 1971. He presented a landmark historical treatise entitled Varahamihira Smriti Granth in 1974 establishing the fact that the famous Meru Stambh (Qutb Minar) of Old Delhi was originally the central conical shaped observatory tower of Varahamihira's grand open air Planetarium, known as Mihirawali. He established his own observatory, Vedha Shala in 1977 and a prestigious library Vidhya Sthali in 1978. The rich library consists of a unique collection of books and the rarest manuscripts of Mantras, Yantras, Tantras, Ayurveda and Jyotisha including the Bhṛigu Samhita. For his outstanding research work and contribution in the field of ancient Indian Astronomy and Astrology, he was conferred the degree of Doctor of Letters (Honoris Causa) by H.N.B. Garhwal University in 1997. He was selected as a member for the advisory committee constituted by the University Grant Commission for the scheme of setting up a few Depts. of Vedic Astrology in Indian Universities in 2000.

He established Ramtirtha Kendra in 1973 as well as re-established Bhartiya Jyotirvigyan Anusandhan Samsthanam in 1963 (founded in 1959 by his revered father) in the remembrance of his twin role models Swami Ramtirtha, the great flag bearer of Universal Love and Acharya Varahamihira, the great Indian astro-scientist of 2nd - 1st century B.C.. He organized various national and international level festivities & seminars to cherish their sweet memories. He is the chief editor of the Vedchakshu, bilingual monthly organ of the Kendra and Kalvigyan, a high profile quarterly scientific journal of the Samsthanam. He initiated Ramtirtha Spiritual Study Circle in 1976 on 22nd of each month. The meetings are regularly held in Ramtirtha Hall. He was the moving spirit behind the documentary film based on Swami Ramtirtha released in 1985 by Uttar Pradesh Government. He published various research articles on Indian saints (specifically on Baba Lal Deyal & prince Darashikoha, a bridge between Islam and Hinduism), history, culture and sciences. He has also delivered numerous prestigious endowment lectures & radio talks.

RAMA IN THE EYES OF IQBAL

Ramtirtha Kendra
A Fountain Of Universal Love



We express our feelings for the esteemed readers of the book *Rama In The Eyes of Iqbal* in the words of the great Sanskrit poet Bhavabhuti of 8th century A.D. as thus :

ये नाम केचिदिह नः प्रथयन्त्यवज्ञां
जानन्ति ते किमपि तान्प्रति नैष यत्नः।
उत्पत्स्यतेऽस्ति मम कोऽपि समानधर्मा
कालो ह्ययं निरवधिर्विपुला च पृथ्वी॥
- मालतीमाधव १.८

Those who are publicly disparaging me should know very well that I have not written my work for them. Someone of my disposition (who is qualified to appreciate this composition) may be born hereafter or may even be living now; for time is endless and the earth vast.

Maltimadhav - 1 . 8



RAMA IN THE EYES OF IQBAL

DR. KEDARNATH PRABHAKAR D.Litt.,

IN COLLABORATION WITH

DR. AKASH CHANDA Ph.D.,

RAMTIRTHA KENDRA

SWAMI RAMTIRTHA NAGAR, AMBALA ROAD

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RAMA IN THE EYES OF IQBAL



VIRENDAR MOHAN TREHAN

Founder-President, Foundation for Amity And National Solidarity

It is a matter of great delight that you have revealed the spiritual relationship between two great personalities of undivided India, Swami Ramtirtha and Dr. Sheikh Mohammad Iqbal, in a very distinctive and marvelous manner in the form of a book *Rama In The Eyes Of Iqbal*. In addition to it the dedication of the book to the spiritual relations between two countries viz., Bharat and Pakistan, is a landmark attempt in the history.

I think the content which are result of your life long research on Rama, the great metaphysician and Iqbal, the poet - philosopher, would be an eternal source of enlightenment for the souls of millions not only in India and Pakistan but all over the world.

1st January 2010

New Delhi, India

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Title page of *Alif* (Jan., 1900) - the first spiritual Urdu monthly of India published from Lahore, edited by Swami Ramtirtha, then Professor Tirth Ram Goswami which was an epitome of Vedanta and Tassawuff or Sufism. Professor Sheikh Mohammad Iqbal was infatuated with *Alif* by heart and soul.



PREFACE

It is a matter of great fortune that I was born in a family having close association with Swami Ramtirtha in two ways - first of all we were natives of Gujranwala the very district of Undivided Punjab, now in Pakistan, (Muraliwala, Gujranwala and Verokey) where Swami Ramtirtha was born, brought up, educated and married. Secondly, our residence was a common platform where all the lovers of Ramtirtha, whether they were Hindus, Muslims or Sikhs etc., used to assemble in the evening for spiritual discussions, daily. My father, Pt. Gauri Nath Raj Jyotishi, a noted scholar of Jyotisha; was about sixteen years younger to Swami Ramtirtha. He was not only a great devotee of Swami Ramtirtha but had seen him in person also. This atmosphere moulded me for a life long mission to be a lover and devotee of Swami Ramtirtha too. After independence (15 August 1947) our family settled in Saharanpur (Uttar Pradesh) and again people born in Gujranwala, who were not only great lovers of Swami Ramtirtha but also had seen him personally, occasionally came to meet at our residence.

In the year 1973, I celebrated Swami Ramtirtha's First Birth Centenary under the auspices of Bhartiya Jyotirvigyan Anusandhan Samsthan at Saharanpur. During this period, Ramtirtha Kendra was founded under the guidance of late Shri Kanhaiya Lal Mishra 'Prabhakar', a great Hindi writer, journalist and freedom fighter, who remained in close touch with Rama's works in his early age. It was he, who told me about the spritual importance of the poem which was composed by Sheikh Mohd. Iqbal as a tribute to his friend Swami Ramtirtha.

After this I came in contact with Dr. Javid Iqbal, the illustrious son of Allama Iqbal, who was at that time Justice, High Court Lahore, Pakistan in 1979. It was Mr. Rajendra Malhotra-founder chairman Sham-e-bahar (Indo-Pak Mushaira) Trust, Ambala Cantt., Haryana who introduced me to

him. Dr. Javid Iqbal inspired me to highlight the aforesaid poem on which this very book is based as a symbol of spiritual love between two great personalities of the undivided India. (Late) Mr. Rajendra Malhotra also introduced me with Late Mr. Munir A. Sheikh who at that time was counsellor (Press), Embassy of Pakistan, New Delhi. It is note-worthy that (Late) Mr. Munir A. Sheikh was not only a resident of Gujranwala (Pakistan) but also had a great regard for my reverend father from his childhood. Mr. Munir A. Sheikh in his book *Kisse Tere Afsane Mere*, has not only mentioned my mission but also pointed out intimate spiritual relations between Swami Ramtirtha and Allama Iqbal. During this period my Urdu work *Rambadshah* was published, which was released by Honourable Mrs. Indira Gandhi, the then worthy Prime Minister of India in a great function organized at her residence (1, Akbar Road, New Delhi) on 24th August 1983. It was the first book on Swami Ramtirtha in which the relation between Swami Ramtirtha and Sheikh Mohd. Iqbal was highlighted in detail along with Iqbal's photograph and his very poem on Swami Ramtirtha. It is worth mentioning the name of a pious soul, Mian Allah Ditta Basara, a resident of Muraliwala, where Swami Ramtirtha was born in 1873, who had been already in close contact with Ramtirtha Kendra through correspondence. Mian Allah Ditta Basara, not only considered this book as a symbol of love between India and Pakistan but practically proved this fact also. Mian Allah Ditta Basara took this book *Rambadshah* in a grand procession and offered it in the threshold of the main door of the house where Swami Ramtirtha was born and brought up in Muraliwala (Pakistan) at 01:01:01 PM, Friday, December 9, 1983. Actually, it was this incident which moulded me to publish the poetical tribute of Allama Iqbal with all its details, background etc., separately in a book form.

It will not be out of place to mention that Mr. Virendra M. Trehan, a well known international figure in telecom industry and President of Foundation for Amity & National Solidarity, New Delhi was the personage who did the great task of empowering Ramtirtha Kendra in its mission of Universal Love for which he has devoted his entire life.

(Late) Mr. Brij Mohan, a staunch follower of Gandhian ideology, who was not only a leading journalist of Delhi (founder editor *Rashtriya Vishwas*) but a mass leader also, uplifted Ramtirtha Kendra, as a founder-patron. It will not out of place to mention that it was he who produced the first feature film *Mata Vaishno Devi* based on the story narrated in my first

book *Shri Vaishno Devi Yatra* in 1966.

Meanwhile (Late) Dr. Hira Lal Chopra D. Litt., (one of Iqbal's loyal students in Lahore, and a devotee of Rama), came in my contact through his articles on Swami Ramtirtha published from time to time in the Urdu monthly 'Om', edited by Late Mr. Gorakh Nath Nanda, a true devotee of Swami Ramtirtha (New Delhi). He, not only sent good wishes for my aforesaid Urdu work *Rambadshah* but, wrote the foreward of my another book *Udbodhan*, a rainbow of Swami Ramtirtha's inspiring thoughts which was released by Shree B. S. Reddy, the then Governor, Uttra Pradesh, at Ramtirtha Hall Saharanpur on Nov. 25, 1990. After one year of this release a Seminar on '*Allama Iqbal and Ramtirtha*' was conducted by Ramtirtha Kendra and Sham-e-Bahar Trust, in Rukmani Devi Hall, in Ambala Cantt. on 17th March 1991 where Dr. Chopra was especially invited from Kolkata. He read a paper in which he, not only mentioned the relationship between Rama and Iqbal but emphasized upon the importance of Iqbal's poetical tribute also, which was later on published in different journals from New Delhi and Lahore too. At that occasion I requested him to send translation of this poetic tribute and he did so. I published it first time in India in September 1991 issue of Vedchakshu, the monthly organ of Ramtirtha Kendra. After this incident, I came across English translation of Swami Ramtirtha's compositions by Mr. A. J. Alston in his book entitled *Yoga and Supreme Bliss*, published from London. This very tribute of Iqbal was also translated in that book. When I published my latest book, 'Thus Spake Ramtirtha', which was released by Dr. Vishnu Kant Shastri, the then Governor, Uttar Pradesh at Raj Bhavan Lucknow dated 6th Sep. 2002, Justice Javid Iqbal sent me his own translation of two-three couplets of the mystic poem, in his message for the book, from Lahore, Pakistan. But I was not at all satisfied by all these efforts as for such a historical poetical tribute.

Till then my disciple Dr. Akash Chanda, joined me in this venture from heart and soul after submitting his doctoral thesis on 'Mysticism in the poetry of Swami Ramtirtha' to C.C.S. University Meerut in 2005. He was awarded doctorate in 2007 exactly after a complete century of the composition of the mystic poem of Iqbal. We both grid up our loins to get to the bottom of this composition and worked day and night for many months. During this period, I got hospitalised in AIIMS, New Delhi and passed through a serious head surgery yet the spirit to write this book was so high that we

discussed the book even before I was finally taken to the operation theatre for the surgery. It would not be exaggeration to say that it were the great spirits of both Rama and Iqbal which were all the time inspiring us for the completion of the book, which is in itself a miracle.

After thirty three years of the establishment of Ramtirtha Kendra when Ramtirtha Death Centenary knocked at our door, we celebrated the whole year commemerating the living legend. The initiation function was inaugurated by the then Governor U.P. Hon'ble T. V. Rajeswar on Oct. 17, 2006. In that grand function we declared about the publication of the book *Rama In The Eyes Of Iqbal* based on the immortal tribute as this tribute and Rama (after leaving the mortal coil) both had completed a whole century. On this occasion a special message of Justice Dr. Javid Iqbal was also received from Pakistan and we embarked upon our venture to pen down the book.

I feel indebted to Mr. Rizwan Ahmad Khan (Saharanpur-New Delhi) and Haji Zafar Rajput (Lahore) and Mrs. Nighat Khan (Lahore) for their persistent effort and unconditional support all through the times spent in the completion of this work. Indeed, they have truly acknowledged the international significance of this endeavour.

It is not only my hearty desire but, with God's grace, my firm faith also that this book will be an everlasting source to highlight the memory of 'spiritual togetherness' of two great souls - Rama and Iqbal as expressed by Justice Dr. Javid Iqbal in his message.

15 August 2010

Dr. Kedar Nath Prabhakar

Founder-President
Ramtirtha Kendra
Saharanpur (U.P.) India

ACKNOWLEDGEMENT

In the course of the preparation of this book a number of people who believe in the motto of Ramtirtha Kendra i.e., Universal Love have been of assistance to us. We do record our gratitude to them all, for without their help this book would not have been possible. In particular, we gratefully acknowledge the assistance of the following :

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- Iqbal Academy - Lahore, Pakistan
- Ramtirtha Pratisthan - Lucknow
- Ram Ashram (Library) - Rishikesh (Now no more in existence)
- Shri Lakshmidhar Vidhya Mandir - Deoprag
- Sham-e-Bahar Trust (Library) - Ambala Cantt.
- Gandhi Hindustani Sahitya Sabha - New Delhi
- Foundation of Amity & National Solidarity - New Delhi
- H. Maqbool Memorial Society - Saharanpur

DEDICATION

*TO THE ENDURING
SPIRITUAL RELATIONSHIP
BETWEEN
BHARAT AND PAKISTAN
IN THE FORM OF
EVERLASTING FRIENDSHIP
BETWEEN
RAMA AND IQBAL*



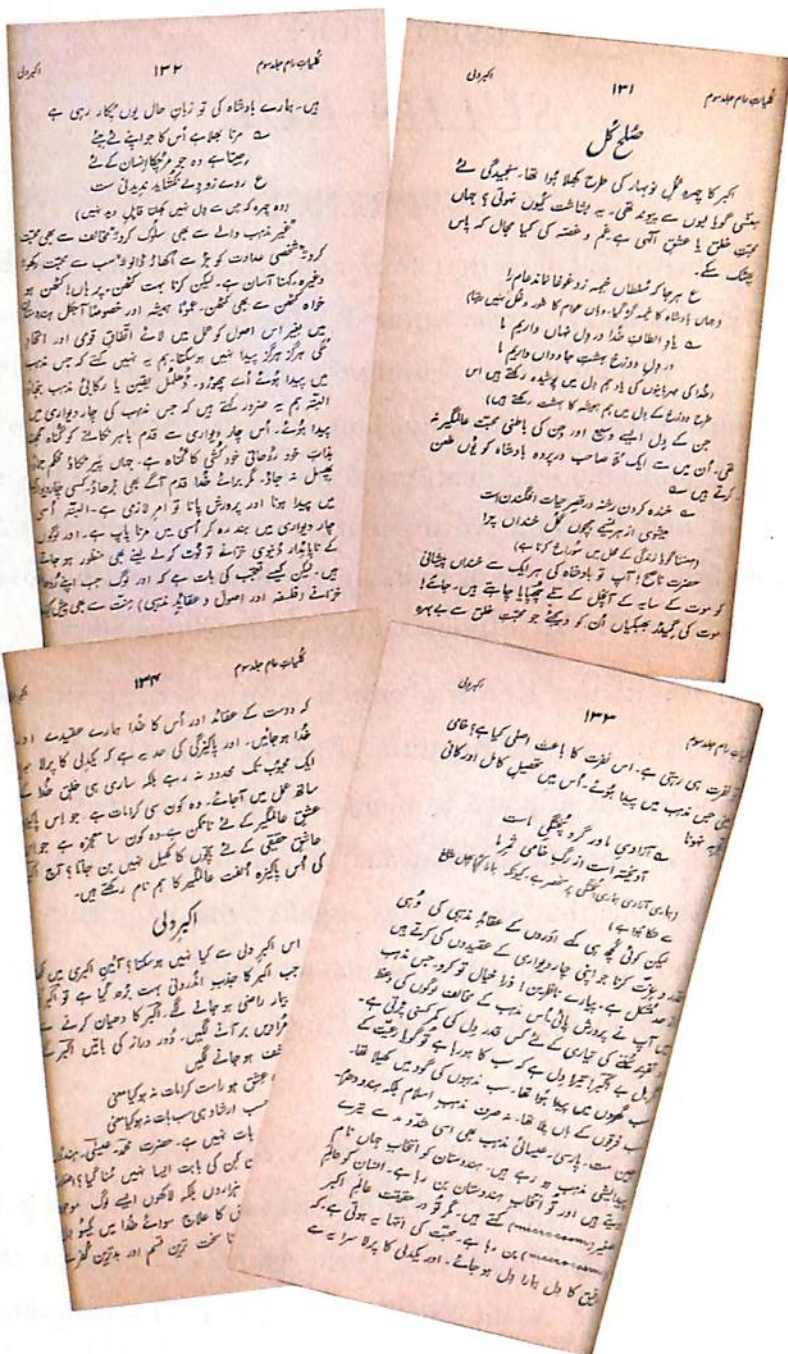
INITIATION *SULHA-KUL*

(CONFERENCE)

It is a historical fact that four centuries ago Mughal Emperor Jalaluddin Akbar issued a *farman* entitled *Sulha-kul* (Peace For All) from his capital Fatehpur Sikri for harmony and progress of the natives of India viz., Hindu, Muslims, Christians, Bauddh, Jain, Yahudi, Parsi etc. It was based on the Vedantic and sufi ideas of absorption of the Soul in the Divine Being or the Supreme Self. It is note-worthy that the 400th centenary of *Sulha-kul* was celebrated by government of India under the presidentship of the then Prime Minister, Hon'ble Mrs. Indira Gandhi at Fatehpur Sikri.

It was Ramtirtha Kendra, which conducted an international conference on this occasion at Ramtirtha Kendra, Saharanpur on 9th June 1981. It will not be out of place to mention that it was Shahanshah Ram (Swami Ramtirtha) who after Shahanshah Akbar highlited *Sulha-kul* in one of his article *Akbar Dily* that is (*hridaya ki vishalta*), the magnanimity of heart. It was the only source of information which made Ramtirtha Kendra pursue to conduct this festivity for the cause of Universal Love which is its motto also.

The conference was inaugurated by Mr. G. D. Tapase, the then Governor, Haryana and presided by Mr. Rajendra Malhotra, Chairman, Sham-e-bahar (Indo-Pak Mushayara) Trust, Ambala Cantt., The chief guest of the function was Mr. Aasin Yusuf, Secretary, Pakistan Embassy, New Delhi. Prominent names among the other dignitaries present in the ceremony were Shri Kanhaiya Lal Mishra 'Prabhakar' (freedom fighter and Hindi writer), Sardar Kultar Singh (freedom figher and younger brother of Shaheed Bhagat Singh).



Pages from *Khumkhana-e-Ram (Kuliyat-e-Ram) III*, published by Ramtirtha Publication League, Lucknow, 1937 highlighting Akbar's *Farman (Sulha-kul)* discussed by Swami Ramtirtha in his article which was the base of the conference.

All the members of

Ramtirtha Kendra Saharanpur

Respectfully invite you at

SULHA-KUL

To be held at

RAMTIRTHA HALL

RAMTIRTHA NAGAR

AMBALA ROAD, SAHARANPUR

ON

9th JUNE, 1981 Tuesday at 6 P.M.

Inauguration

H.E. SHRI G. D. TAPASE

Governor, Haryana

Chief Guest

SHRI M. A. SHEIKH

of Gujranwala

Press Counsellor, Pakistan Embassy, New Delhi

President

SHRI R. L. MALHOTRA

Chairman Shame Bahar (Indo-Pak Mushayara) Trust, Ambala

Advisor-in-chief

SHRI R. D. SONKAR I.A.S.

Commissioner, Meerut Division

Chairman welcome committee

SHRI O. S. P. BHATIA

Convenor K. N. PRABHAKAR Phone 4415

R. S. V. P.

AKHILESH

Phone 3853

UNDER THE AUSPICES OF

BHARTIYA JYOTIRVIQYAN ANUSANDHAN SANSTHAN

SAHARANPUR (UTTAR PRADESH) INDIA

The invitation of an International Conference on 'SULHA-KUL', 'PEACE FOR ALL', organised by Ramtirtha Kendra on 9th June 1981 at Saharanpur, UP, India



RAJ BHAVAN
LUCKNOW

जून ५, 1981

सन्देश

मुझे यह जानकारी प्रसन्नता है कि रामतीर्थ केन्द्र, सहारनपुर द्वारा 9 जून, 1981 को 'सुलहकुल' समारोह का आयोजन किया जा रहा है।

पिछले वर्ष हमारे प्रदेश में सम्राट अकबर के 'सुलहकुल' फरमान जारी होने की 400 वीं जयन्ती मनायी गयी थी। इसका उद्देश्य धर्मनिरपेक्षता और सबके प्राय सुलह के प्रतीक इस फरमान के माध्यम से राष्ट्रीय स्तर पर सम्राट अकबर के योगदान को उजागर करके अपनी राष्ट्रीय और मान्यतात्मक स्तर को मजबूत करना था।

आज से लगभग 80 वर्ष पूर्व स्वामी रामतीर्थ ने देशवासियों में राष्ट्रीय चेतना फैलाने के साथ-साथ सभी लोगों की भाई-भारे का दिशा दिया था। उनकी स्मृति में स्थापित रामतीर्थ केन्द्र, सहारनपुर द्वारा राष्ट्रीय स्तर पर मनवृत्त करने के उद्देश्य से आयोजित किये जा रहे 'सुलहकुल' समारोह का मैं स्वागत करता हूँ।

आयोजन की सफलता के लिए मेरी शुभ-कामनाएँ।

(Signature)
(सचिव)

Message of good wishes from H.H C.P.N. Singh, the then Governor, Uttar Pradesh, for the conference 'SULHA-KUL'

محکم دلائل سے مزین

مؤرخہ ۲۷ جون ۱۹۷۲ء

محرم دکنس خباب لکھنؤ پر مبارکباد! سلام و دعا!

آپ کا فخر اور راجہ تیرتو لکھنؤ کے زیر بندہ و سبب "صلح علی" کے جملہ میں شرکت
کا دعوت نامہ وصول ہوئے جن کیلئے میں آپ کا بددھنوں ہوں۔ جس نے جملہ میں شرکت
کی سکتی ہو ممکن نہیں کیونکہ خدا سے دعا ہے کہ سوائی راجہ تیرتو کے روحانی لکھنؤ کے فطرت
آپ کا جملہ گائیڈ ہے۔ اور عبارت کے سرزمین لکھنؤ میں ہر کوئی صلح و آشتی سے

محرم دکنس خباب لکھنؤ میں رہ رہے ہیں 'اسی میں ہر طرف لکھنؤ کی لکھنؤ
دکن کا قیام ہے۔ مادہ پرستی کی دھڑ میں ایک دوسرے پر سے اعتبار رکھتے ہیں
ہے۔ روحانیات کے اعتبار سے یہ زمانہ بڑا ہی درست ہے۔ اس نے مروت
اخلاص، محبت اور رواداری کا نام و نشان طشتا جا رہا ہے۔ آدھی آدھی کون کا
جیسا سا اور قوم کو دشمن ہے۔ یہ زمانہ انتہائی تاریکی کا ہے۔ لیکن تاریکی سدا
نہیں رہ سکتی۔ روشنی ضرور آئے گی۔ کیا عجب کہ خدا کے فضل اور سوائی راجہ تیرتو
جیسی بزرگوار ہستیوں کے روحانی لکھنؤ کے ذریعہ ہمیں نئے انسان ایک بار پھر
ایک دوسرے اور تمام عالم کے لئے رحمت بن جائے۔

جب کہیں مجھے موقع ملے میں راجہ تیرتو کی بڑی بڑی خدمت آ رہی ہے۔
میں راجہ تیرتو کی خدمت میں آ رہا ہوں۔

خیر اندیش

جوادہ ایب

Message of good wishes from Hon'ble Justice Dr. Javid Iqbal, the then Chief Justice, High Court, Lahore, Pakistan for the conference 'SULHA-KUL'.



EMBASSY OF PAKISTAN
NEW DELHI-110021

No. Pol/75/80.

May 14, 1961

Dear Mr. Prabhakar,

I acknowledge your kind letter of 10 May 1961. I am sorry I did not reply to your earlier letter of 25 March which was received just two days before I was due to leave for Amhala. On account of the previous engagement I could not accept the invitation to visit Ramtirtha Kendra. Thereafter I left for Pakistan.

As you must have read in the newspapers, the Indian Foreign Minister is due to visit Pakistan in the second week of June. I shall leave New Delhi a few days earlier. It will not be possible to attend your function on 9 June. I wish the function all success.

Yours sincerely,

Abdul Sattar
(Abdul Sattar)

Mr. Kedar Nath Prabhakar,
President,
Ramtirtha Kendra,
Babarapur - 247001.



From: Munir Ahmad Shaikh,
Counselor (Press)
Tel: 61002
No. 8(4)/51-Int.

EMBASSY OF PAKISTAN
NEW DELHI

June 2, 1961.

My dear Prabhakar Sahib,

This is with reference to the invitation for the Sulha-kul function to be held at Ramtirtha Kendra, Babarapur on June 9, 1961.

2. I have to inform you with profound regrets that it would not be possible for me to attend the above function as I have suddenly to go to Pakistan in connection with the official visit of the Foreign Minister of India to Pakistan. I will return after June 15, 1961. I am very sorry for this sudden development especially as my name had been printed in the invitation card. However, if you wish, another officer can represent the Embassy at the function. Kindly confirm this by telegram or telephone at your earliest.

With best wishes,

Yours sincerely,

M. A. Shaikh
(Munir Ahmad Shaikh)

Mr. Kedar Nath Prabhakar,
Shriya Smita Vajpayee Ausandhan,
Ramtirtha Kendra,
Babarapur (UP)

Messages of good wishes from Hon'ble Mr. Abdul Sattar, the then Ambassador, Embassy of Pakistan, New Delhi and Mr. Munir Ahmad Shaikh, the then Counselor (Press), Embassy of Pakistan, New Delhi, (who was invited as chief guest too) for the success of the conference Sulha-kul regretting their inability to attend it.

SEMINAR

RAMA AND IQBAL

Many symposiums and seminars have been organized for Rama and Iqbal separately in India and Pakistan before and after the partition of the country. It is a historical fact that not a single function or festivity was arranged for both of the great contemporary-cum-intimate friends in connection with their spiritual relationship.

The first attempt in this direction was made by Ramtirtha Kendra in collaboration with Sham-e-bahar (Indo-Pak Mushayara) Trust which has been written in golden letters in the history of mutual cordial relationship between India and Pakistan in the form of Swami Ramtirtha and Shiekh Mohd. Iqbal. It is note-worthy that late Mr. Rajendra Malhotra, chairman: Sham-e-bahar Trust, Ambala Cantt., and Dr. Kedar Nath Prabhakar, founder-president Ramtirtha Kendra conducted a seminar on 'Swami Ramtirtha & Allama Iqbal' in which scholars from India and Pakistan were invited. The seminar was held in the Rukmani Devi Hall, Ambala Cantt., Haryana on 17th March 1991. The meeting started at 10 AM under the presidentship of Dr. Heera Lal Chopra (M.A. Lahore & D. Litt., Tehran), a college student of Allama Iqbal who was specially invited from Kolkata to participate in this memorial celebration.

Mrs. Zahida Iqbal, Mrs. Raina Iqbal and Prof. Haider Ali Muliq all from Pakistan and Dr. Heera Lal Chopra (Kolkata), Prof. Rajendra Sharma now Swami Sanatan Tirtha (Kanpur), Prof. Mohd. Suleman (Dar-ul-aloom, Devband) and Dr. Kedarnath Prabhakar (Saharanpur) read their papers.

The Urdu poetical tribute of the poet-philosopher Dr. Mohd. Iqbal on which this very book is based was discussed in detail by Prof. Haider Ali Muliq, Dr. Heera Lal Chopra and Dr. Kedarnath Prabhakar in their papers.

Among other attendees of this international seminar the names of Mr. Akhilesh Prabhakar (Senior Journalist, Saharanpur), Mr. Shabbir Shad (Journalist & Poet, Saharanpur), Mr. Sarveshwar N. Prabhakar (Editor-Vedchakshu, Saharanpur) and Sardar Trilok Singh (Industrialist, Ambala City) are worth mentioning.

The good wishes for the success of this seminar sent by H. H. Shree. B. Satyanarayan Reddy, the then Governor Uttar Pradesh, India and Hon'ble Justice Dr. Javid Iqbal (the worthy son of Rev. Allama Iqbal), the then Justice Supreme Court of Pakistan were read on this occasion. Dr. Kanhaiya Lal Mishra 'Prabhakar', a renowned Hindi writer and journalist of Gandhian ideology also sent his good wishes.

The vote of thanks was given by Mr. Rajendra Malhotra at 1:00 PM proceeded by a lunch.

The paper read by Dr. Chopra was later on published by Shan-e-Hind, Delhi in May 1991 and Gul Baqaf (Bazam-e-ilm-o-fun), Lahore, Pakistan in 1993.

प्रियवर श्री.....

शाम-ए-बहार ट्रस्ट, अम्बाला सदर एवं स्वामी रामतीर्थ केन्द्र, सहारनपुर
के संयुक्त तत्वावधान में
रविवार, 17 मार्च 1991 को प्रातः 10 बजे
कुमारी लक्ष्मणी देवी मेमोरियल हॉल
रेलवे रोड, अम्बाला सदर में

'स्वामी रामतीर्थ व अल्लामा इकबाल'

पर एक विचार गोष्ठी आयोजित
की जा रही है।
आप इसमें सादर आमन्त्रित हैं।

उत्तप्रेक्षी ;
राजेंद्र मलहोत्रा
फोन : 21231, 22677

विषय :
शाम-ए-बहार ट्रस्ट, अम्बाला सदर एवं स्वामी रामतीर्थ केन्द्र, सहारनपुर
के संयुक्त तत्वावधान में
रविवार, 17 मार्च 1991 को प्रातः 10 बजे
कुमारी लक्ष्मणी देवी मेमोरियल हॉल
रेलवे रोड, अम्बाला सदर में
'स्वामी रामतीर्थ व अल्लामा इकबाल'
पर एक विचार गोष्ठी आयोजित
की जा रही है।
आप इसमें सादर आमन्त्रित हैं।

प्रेक्षी :
राजेंद्र मलहोत्रा
फोन : 21231, 22677

Shri.....
You are cordially invited to
a seminar on
'SWAMI RAM TIRATH AUR ALAMA IQBAL'
being held under the auspices of
Sham-e-Bahar Trust, Ambala Sader
and
Swami Ram Tirath Kendra Saharanpur
on Sunday, March 17, 1991 at 10 A.M.
at K. Rukmani Devi Memorial Hall
Railway Road, Ambala Sader
Kindly grace the occasion
R. S. V. P.
Rajinder Malhotra
Phones : 21231, 22677

Shri.....

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Kindly grace the occasion

R. S. V. P.
Rajinder Malhotra
Phones : 21231, 22677

The invitation of an International Seminar on Swami Ramtirtha Aur Allama Iqbal organised by Sham-e-Bahar Trust and Ramtirtha Kendra on March 17, 1991 at Ambala Cantt., Haryana, India



Photo copies of the articles *Swami Ramtirtha Aur Dr. Iqbal* by Dr. Kedar Nath Prabhakar published in the daily *Urdu Hind Samachar* (Dated 24th Jan. and 31st Jan. 1978) Jalandhar, Punjab, the first attempt in the direction of seminar.



राज भवन
लखनऊ

फरवरी 27, 1991.

सन्देश

मुझे यह जानकर अत्यन्त प्रसन्नता हो रही है कि शाम-ए-बहार ट्रस्ट, अम्बाला द्वारा आगामी मार्च 1991 में 'अल्लामा इकबाल और स्वामी रामतीर्थ' विषय पर एक सेमिनार आयोजित किया जा रहा है।

यह हर्ष का विषय है कि इस संस्था द्वारा समय समय पर हिन्द-पाक मुशायरे, सेमिनार तथा सांस्कृतिक कार्यक्रमों के आयोजन से जहाँ एक ओर देश में राष्ट्रीय एकता और अखंडता को मजबूत बनाने में सहयोग दिया जा रहा है वहीं उत्तरी - पश्चिमी क्षेत्र में उर्दू की तरक्की के लिये भी अच्छा कार्य किया जा रहा है। इस सम्मेलन के आयोजन से सम्पूर्ण मानव जाति को प्रेम व शान्ति का जो सन्देश स्वामी रामतीर्थ जी एवं अल्लामा इकबाल द्वारा दिया गया है उसके प्रचार एवं प्रसार को बहुत अधिक बल मिलेगा। देश की एकता एवं अखंडता को बनाये रखने की दिशा में भी यह महत्वपूर्ण कार्य है। इस आयोजन से भारत और पाकिस्तान के सम्बन्ध मजबूत होंगे और दोनों देशों में मित्रता बढ़ेगी।

इस सेमिनार की सफलता के लिये मेरी हार्दिक शुभकामनायें।

A. Satyanarayan Reddy
(बी० सत्यनारायण रेड्डी)

Message of good wishes from H.H B. Satyanarayan Reddy, the then Governor, Uttar Pradesh for the Seminar *Swami Ramtirtha Aur Allama Iqbal*.

Dr. Javid Iqbal
JUDGE SUPREME COURT OF PAKISTAN
CHIEF JUSTICE LAHORE HIGH COURT

61 - MAIN GULBERG
LAHORE - PAKISTAN
TELEPHONE : 871995

مرکزہ ۱۲ جنوری ۱۹۷۷ء

مفت وکرمی جناب راضیہ مہر ترہ آ۔ سرگرم مسنون
آپ کا خدمت میں - یاد آوری کیلئے مسنون ہوں۔

یہ معلوم کر کے خوش ہو گا کہ آپ ادبی اور اخلاقی شوق میں باہر جا کر
جسے اپنے رہتے ہیں۔ واقعی سید کے قہر سے سبب اکثر ہرگز رام درجہ برہم ہوتے ہیں۔
خداوند اسے انجام تک پہنچا۔

علامہ ابراہیم رام تیرتھ کے موضوع پر سینما قریب ہی بعد لکھا ہے کہ
دنیا میں امن و آشتی کا دور دورہ ہو۔ آج کل تو ہر طرف قتل و غارت اور انسانی جانوں
کو بے دریغ فتح کیا جا رہا ہے۔ ایسے ماحول میں آپ کو بھلائی بائیس برس سے
کوئی رہو گا۔ خدا کرے کہ حالت بہتر ہوں اور ہم ایسے سینما سون
سے انسانیت کو حقیقی معنوں میں فائدہ پہنچا سکیں۔ ورنہ یہ سب تر
زبان گفتگو ہوں جس کا کوئی اثر نہ ہو۔

خداوند
جاسم ابراہیم

Message of good wishes from Hon'ble Justice Dr. Javid Iqbal, the then Chief Justice, High Court, Lahore, Pakistan for the Seminar *Swami Ramtirtha Aur Allama Iqbal*.



Swami Ramtirtha



A PIN POINTED BIODATA OF RAMA

BIRTH

Oct. 22, 1873 at Muraliwala,
District Gujranwala, Punjab (undivided India) now in Pakistan.

EDUCATION

Primary – Muraliwala (1882),
Matriculation – Gujranwala (1888)
F.A., B.A. & M.A. (Mathematics) – Lahore (1890 to 1895)
In B.A. Topped (Punjab University)

MARRIAGE

1883 (Smt. Shiv Devi – wife) (Two sons)

PROFESSIONAL CAREER

Second Master (1895 – 1896)
Scotch Mission High School, Sialkot
Prof. (Mathematics) (1896 – 1899)
Mission High School, Lahore
Reader (Mathematics) (1900)
Oriental College, Lahore

LITERARY ACHIEVEMENTS

Published multi-lingual Monthly 'Alif' (Vedant Philosophy)
first time in India from Lahore- (1900)

(Later on all literary works- Poems, articles and lectures published in Hindi, Urdu and English from Delhi and Lucknow, posthumously)

LANGUAGES KNOWN

English, Hindi, Urdu, Sanskrit, Persian,
Arabic, German, Japanies.

SELF-REALISATION

August, 1898 – Brahmpuri
(near Laxman Jhula-Rishikesh) on the way to
Badrinath (Himalayas).

WORLDLY-DETACHMENT

July, 1900 (gave up all secular posts, left home forever
and went into the woods of the Himalayas)

RENUNCIATION

January, 1901 – Tehri, adopted Sanyas
(became a monk)

WORLD TOUR

Tokyo, Japan

August, 1902 – Dec., 1904

Oct. 1902 - Addressed International Buddhist Conference –
U.S.A.

Nov. 1902-1904

- Lectured in various Universities of U.S.A. and was offered D.Litt., which was gracefully refused with due gratitude.
- Presented a copy of 'an appeal to Americans on behalf of India' to the worthy President of America, Mr. Theodore Roosevelt for the freedom of India.

Egypt

Nov 1904

Discoursed in a grand mosque in Persian language on Vedanta
Philosophy in Ciaro.

DEMISE

October, 17, 1906, at Simlasu (Tehri) Now
Ramtirtha Sagar (Tehri Dam)
Uttarakhand

Rama

ہستی و علم ہوں - مستی ہوں - نہیں نام میرا
 کبریائی و خدائی ہے یہ فقط کام مرا
 چشم لیتی ہوں - دل تیس و دست فرہاد
 بوسہ دینا ہو تو دے لے ہے لب جام مرا
 گوش گل ہوں، رُخ یوسف، دم عیسیٰ، سر سبز
 تیرے سینے میں بسوں ہوں، ہے وہی دھام مرا
 خلق منصور، تن شمس، و علم علماء
 واہ واہ بھر ہوں اور بلبل اک رام میرا

A drop of Rama's Poetry

(English transliteration and translation on next page)

❖

हस्ती-ओ-इल्म हूँ, मस्ती हूँ, नहीं नाम मेरा
 किबरयाई-ओ-खुदाई है फ़क़त काम मेरा
 चश्मे-लैला हूँ, दिले-क़ैस, व दस्ते-फ़रहाद
 बोसा देना हो तो दे ले, है लबे-जाम मेरा
 गोशे-गुल हूँ, रुखे-यूसुफ़, दमे-ईसा, सरे-सरमद
 तेरे सीने में बसूँ हूँ, है वही धाम मेरा
 हल्क़े-मंसूर, तने-शम्स, व इल्मे-उलमा
 वाह वा बहर हूँ और बुदबुदा इक़ राम मेरा

❖

*Hasti-o-ilm hoon, masti hoon, nahin naam mera
 Kibaryayi-o-khudayi hai faqat kaam mera
 Chashm-e-Laila hoon, dil-e-Qais, va dast-e-Farhaad
 Bosa dena ho to de le, hai lab-e-jaam mera
 Gosh-e-gul hoon, rukh-e-Yusuf, dam-e-Isaa, sar-e-Sarmad
 Tere seene mein basun hoon, hai wahi dham mera
 Halk-e-Mansoor, tan-e-Shums, va ilm-e-ulma
 Wah Waa! beher hoon aur budbuda ik Ram mera*

❖

I am Existence and Consciousness, I am Bliss and have no name. Sovereignty and divinity proceed from me. I am the eye of Laila, the heart of Majnoo, the hand of Farhaad. Mine is the lip of the Cup of Ecstasy, kiss it and drink if you wish. I am the petal of the rose, the cheek of Joseph, the breath of Jesus. The head of Sarmad. My abode is your heart. I am the neck of Mansoor. The skin of Shams-e-Tabriz The learning of the scholars I am the ocean and Rama is a bubble in me.



Dr. Sheikh Mohammad Iqbal



A PIN POINTED BIODATA OF IQBAL

BIRTH

22nd February 1873, Sialkot,
Punjab (undivided India) now Pakistan

EDUCATION

Primary – Sialkot (1882) ,
Matriculation & FA – Sialkot (1893 & 1895)
B.A. & M.A. (Philosophy) – Lahore (1895 to 1899)
Bar at Law – Lincoln's Inn, London (1908)
Ph.D. –Munich University, Germany (1907)

MARRIAGE

1893 (First Wife), 1910 (Second Wife), 1913 (Third Wife)

CAREER AS A TEACHER

Taught Arabic, Philosophy & English in
Oriental College (Lahore), Government College
(Lahore) & The School of Oriental and African Studies,
London (1899 to 1909).

PRACTISED AS A BARRISTER:

The Chief Court later the High Court, Lahore (1908 to 1934)

LITERARY ACHIEVEMENTS

PERSIAN

Asrar-e-Khudi (1915), Rumuz-e-Bikhudi (1918),
Payam-e-Mashriq (1923), Zabur-e-Ajam (1927),
Jawid-Namah (1932),
Pas Chih Bayad Kard Ay Aqwam-e-Sharq? (1936),
Armaghan-e Hijaz – Farsi (Persian & Urdu) 1938

URDU

Bang-e-Dara (1924), Bal-e-Jibril (1936),
Zarb-e-Kalim (1937)

PROMINENT ENGLISH WORKS

The Development of Metaphysics in Persia
The Reconstruction of Religious Thoughts in Islam

FOREIGN TRAVEL

Europe & Middle Asia
(Initially for Higher Education to Europe,
to attend the Round Table Conference,
and literary trips for delivering lectures
on Islamic philosophy)

LANDMARKS

- Received Knighthood (Sir) -1923
- Honorary D.Litt. conferred (Thrice) by-
The University of Punjab -1933
(First Indian to get the degree),
The Muslim University, Aligarh - 1934
Usmania University, Hyderabad, Deccan -1938
- Elected Member of Legislative Council (Punjab) 1926
- Iqbal Day Celebration (Lahore) - Jan 9, 1938

DEMISE

April 21, 1938 (Lahore) buried with great honour in
Shahi Masjid, Lahore

Iqbal

بے نیاز از گوشے امروز آدم
من صدائے شاعر فردو ستم
اثر من داندیئے اسرار نیست
یوسف من بحر این بازار نیست
نغمہ من از جہان دیگر است
این جرس را کاروان دیگر است

A drop of Iqbal's Poetry

(English transliteration and translation on next page)

—◆—

बेनियाज़ अज़ गोशे इमरोज़ आमदम
 मन सदाये शायरे फ़र्दोस्तम
 असरे मन दान्दिए असरार नेस्त
 यूसुफ़े-मन बहरे ई बाज़ार नेस्त
 नग़मए मन अज़ ज़हाने-दीगर अस्त
 ई जरस रा कारवाने-दीगर अस्त

—◆—

*Beniyaz az gosh-e-imroz aamdām
 Mann sadaaye shayare fardostam
 Asr-e-mann daandiye asraar neist
 Yusuf-e-mann behar-e-een bazaar neist
 Nagmaye mann az jahaan-e-digar ast
 Een jaras ra kaarvaan-e-digar ast*

—◆—

I am absolutely indifferent to the present time, my voice is for the future; my comrades are not aware of my secrets, and my Yusuf is not to be sold in today's market; my song is meant for some other world and the sound of my bell is for some future generation which does not exist now.

MYSTIC TWINS

Sheikh Mohd. Iqbal (Allama Iqbal) and Goswami Tirth Rama (Swami Ramtirtha) were not only close and intimate friends, but also had a constellation of other similarities in their lives, so much so that they may be considered to be mystic twins. In a way we can say that they were stars of the first magnitude in the philosophical and spiritual horizon of undivided India.

Both of them were sharing the infinite quest to be one with the divine, the difference lay only in the paths they had chosen. Both Iqbal and Rama studied the mystical literature of the whole world –east and west, with the same motive, object and mission.

Iqbal and Rama both noted Orientals had many common idiosyncrasies and similarities in their lives which are as follows:

BIRTH, DATE, LAND & FOREFATHERS

The first and foremost similarity between Rama and Iqbal is visible in their dates of birth. It is interesting to note that there is some confusion over the years of birth of these mystic twins - Rama is considered to be born in 1870 and 1873 where as Iqbal in 1873 and 1877 by different sources. On the basis of the most authentic sources* Iqbal was born on the 22nd of February, 1873 whereas Rama, on the 22nd of October, 1873.

Rama and Iqbal shared the same piece of land as their birth place which is called RACHANA DOAB as it is formed between the rivers Ravi

* Swan-e-hayat Swami Ramtirtha ji Maharaj & Reader Digest - Iqbal Number

(RA) and Chanab (CHANA). It will not be out of place to mention here that during the period of Bharat War (Maha Bharata) this particular piece of land was known as Madra and Sakala (Sialkot) was its capital.

Iqbal was born in Sialkot, whereas Rama was born in Muraliwala a village near Gujranwala, a district adjoining Sialkot, with the same language and cultural heritage. It is noteworthy that this part of the country including Gujranwala, Sialkot and the adjoining district of Shekhupura etc., is known as Shiraz-e-Hind.

It is interesting to know that like Rama Iqbal's forefathers were also Brahmins; Rama belonged to Gosai(Goswami) and Iqbal to Sapru lineage.

Baba Salah and Baba Tulsidas, very popular saints or *Valis* of their times were great forefathers of Iqbal and Rama respectively. Baba Salah has his holy shrine in Kashmir whereas Baba Tulsidas at Gardhi Kapura (Mardan - N. W. F Province).

PARENTAGE AND FAMILY

Both Iqbal and Rama were heirs to the strong religious backgrounds of their parents. Iqbal's father, Sheikh Noor Muhammad, was a prosperous tailor, well-known for his devotion to Islam whereas Rama's father Goswami Heeranand, being a Priest, was regarded high by the Hindus. Incidentally, both had only one elder brother. Advocate Sheikh Abdul Qadir and Goswami Gurudas were their names respectively.

PRIMARY EDUCATION

Iqbal and Rama had similar kinds of primary education from Muslim teachers. Iqbal received his early education in Sialkot under the patronage of Maulvi Meer Hasan who had a command over several Islamic languages, whereas Rama was imparted his early education by Maulvi Mohammad Ali who had a great knowledge of Persian mystic literature. Both paid utmost respect to their preceptors. Rama, after completing his primary education, compelled his father to offer the only Buffalo of his family to Maulvi

Mohammad Ali at Muraliwala, whereas Iqbal refused to receive any honour from the British government unless they conferred the title of *Shams Ul Ulema* (Sun of Scholars) on his preceptor. Maulvi Meer Hasan was though a native of Sialkot, born at Firozwala, a village of the Gujranwala district, and Maulvi Muhammad Ali was from a little village called Khiyali, situated between Gujranwala and Muraliwala.

SPIRITUAL GUIDES & MENTORS

Iqbal and Rama both had their Murshids or spiritual guides - Hazrat Khwaja Mohammad Umar Baksh Qadiri and Bhagat Dhanna Ram 'Rabbji' from the same piece of land, Gujranwala city. Iqbal had so much regard for his master in his heart that whenever he used to pay a visit at the holy shrine of his master situated at Gujranwala, he would put off his shoes as a symbol of reverence. Similarly, Rama also visited Gujranwala especially, to see his guru with great regards.

Later on in their college days (in Lahore) Iqbal met Thomas Walker Arnold and Rama came across Prof. Gilbertson, two great educationalists of the time; who became the mentors of these two young geniuses in the most crucial period of their life.

LOVE FOR PUNJAB

Iqbal and Rama both loved Punjab, its heritage, its rich poetry, its legends, its rivers and its customs. Both had great affection for the river Ravi. Iqbal and Rama both wrote a composition on it, Iqbal wrote it in Urdu where as Rama's composition is in English language.

Iqbal wore a *shalwar*, smoked a *hukkah* and had an accent which was distinctively Punjabi. Rama would drape a *dhoti* and a shawl in the manner of a monk and specialised in an individual style of conversation. It is noteworthy that Iqbal and Rama both sported moustaches, Iqbal kept it for ever but Rama at the time of his renunciation January 1901 became clean-shaven. Both of them wore turbans as a symbol of pride in Punjabi

style; Iqbal wore it in Lahore in the later part of his life where as Rama wore it not only in Lahore but in America also.

FIRST ACQUAINTANCE (SIALKOT)

Rama, after getting his M.A degree from the Government College in Lahore in 1895, moved to Sialkot where he worked as second master in the Scotch Mission High school. Iqbal being a native of Sialkot passed his High School from the same school where Rama taught and moved to Lahore for higher studies after passing his F.A. (Intermediate) exams in the year, 1895.

So Iqbal and Rama must have been in contact with each other in Sialkot, since Iqbal was an illustrious student and Rama was a popular teacher of mathematics, though it was only for a short period of about nine months.

BOTH AT LAHORE

Iqbal moved to Lahore in 1895 for higher studies and stayed there till death. Rama after his nine months stay at Sialkot came back to Lahore in the month of April 1896 and joined Mission College as a Professor of Mathematics.

Rama resigned from his professorship at the Mission College in Lahore in January 1900 and joined the Oriental College as Reader of Mathematics, where Iqbal was already teaching as a Professor of Philosophy.

INTIMACY WITH EACH OTHER

Although Rama and Iqbal were acquainted with each other in Lahore yet they came in close contact sometime after August 1899 when Rama returned back from his trip to Kashmir. Iqbal might have read Rama's *Sair-e-Kashmir*, the first Travelogue in Urdu by a spiritual personage.

RAMA'S ILLNESS & IQBAL'S VISIT

Iqbal and Rama used to visit each others residence. One interesting incident is worth mentioning here when Iqbal came to see Rama at his

residence some time in the later half of 1899.

Sardar Puran Singh a passionate devotee and biographer of Ramtirtha, in his book 'The Monk Poet of Punjab', now 'The story of Rama' placed before us that incident demonstrating the intimate spiritual interaction that existed between the two great personalities. He wrote:

Dr. Mohammad Iqbal of Lahore told me, "One day he (Swami Ramtirtha) had colic and I visited him at his house when cramp after cramp was curling his thin bony body into circles and semi circles and evidently the pain was excruciating, but I saw him ringing with laughter. His room was filled with joy, "O Iqbal! What should Rama feel when one of his million bodies is ill? I laugh and laugh as illness has fallen to the share of this body while laughter fills my soul".

Iqbal was mesmerized by Rama's words and spiritual advancement. He had not seen anybody practically living the philosophy of Vedanta to such an extent and was immediately smitten in love with it. He couldn't utter a word to him at that time.

Now Rama was a self-realized man to Iqbal. They were together in the Oriental College for six months after this incident. Iqbal must have observed Rama minutely there also and both would have discussed many philosophical topics.

MASNAVI MAULANA RUMI

According to Dr. Heera Lal Chopra D Litt., (one of Iqbal's loyal students in Lahore, and a devotee of Rama) in 1899 Iqbal and Rama became close to each other spiritually and together studied Masnavi Maulana Rumi, a top ranking spiritual book on Sufism. Dr. Chopra in his paper '*Allama Iqbal and Ramtirtha*' (which was read in a seminar, the first of its kind in India and Pakistan, conducted by *Ramtirtha Kendra* and *Sham-e-bahar* trust, in Rukmani Devi Hall, in Ambala Cant. on 17th March 1991, and was later on published by Shan-e-Hind, in Delhi in May 1991), mentioned that, fortunately, he was able to get the very copy of Masnavi Maulana Rumi

which Iqbal and Rama studied together. In this book there were many footnotes in both their handwriting, and moreover both of them had put their signature on the cover with the date 1899. Iqbal signed as Sheikh Mohammad Iqbal while Rama signed as 'Rambadshah' indicating that they had studied this book thoroughly and together in the year 1899 and that they were co-travellers on the spiritual journey. Later on this very fact about Masnavi Rumi appeared again on P. No. 43 in the article '*Asar-e-hazir Ke Romi Allama Iqbal*' in the book '*Gulbakaf*', published by Buzm-e-illm-o-fun, in the year 1993 from Islamabad, Pakistan. When Dr. Hiralal Chopra showed this book to Iqbal, he confirmed this fact and was lost in the sweet memories of his friend. The book remained with Dr. Chopra, who was also a native of Gujranwala District, but unfortunately this precious copy was lost during the partition of undivided India.

MULTILINGUAL MYSTIC POETS

Another important similarity between these twin personalities was their love of poetry. Both Rama and Iqbal being well educated in English, Sanskrit, Persian, Hindi, Punjabi and Urdu were commonly poets of Urdu and Persian. In addition to it Rama was a poet in three more languages i.e. Persian, Urdu, English and Punjabi as well as Hindi. Few of their multilingual poetic expressions are scattered in the book.

As poets, both of them are par excellent, matchless and unique and have no parallels. In a way we can say both of them are peerless poet-philosophers.

On the one hand where Iqbal is recognized as a great poet philosopher, Ramtirtha has still not been properly recognised in this field. So far, on Iqbal's poetry, a lot of research has been done and published but unfortunately, Rama's compositions are near about untouched. It is worthy of mentioning here that Mr. Akash Chanda, the co-author of this book has obtained his doctorate on 'Mysticism in the poetry (English) of Swami

Ramtirtha', recently in July 2007 from C.C. S University Meerut, which is the first attempt ever made in this line as mentioned in the Preface also.

POETICAL TALK

In Lahore, Rama's beloved nephew, Mr. Brij Lal Goswami (later on Tehsildar in Jammu And Kashmir State) also resided with him for many years. This very gentle man was thus a witness to the spiritual friendship between the twin poet-philosophers. As ordinary trees, in contact with the sandalwood tree, also became scented, this little chap ultimately became the famous author of *Swan-e-hayat: Shree Ramtirtha Ji Maharaj* (The first authentic Biography of Rama in Urdu, published from Muraliwala in 1942). In this book it is stated that Rama and Iqbal used to meet daily and discuss many subjects and philosophies with each other using Urdu poetry as their medium.

Collectively, this was a very creative period for both Iqbal and Rama. Iqbal started participating in the meetings of the Urdu poets i.e., *Mushaaira*, held frequently in Lahore whereas Rama, also in Lahore, in addition to having an interest in Urdu poetry, started editing and publishing a spiritual Urdu monthly 'Alif' on Vedanta philosophy, first time in India, in January 1900.

CELEBRATING EID JOINTLY

Once on the occasion of Eid both Rama and Iqbal saw the new moon i.e., *Eid Ka Chand* jointly at Lahore. The following couplet of Rama revealed this fact.

جھک جھک سلام کرتا ہے اب چاندِ عید ہے
اقبالِ رام رام کا خود ہو رہا ہے آج

झुक झुक सलाम करता है अब चान्द-ए-ईद है।
इकबाल राम राम का खुद हो रहा है आज।

—◆—

*Jhuk jhuk salam karta hai ab chand-e-Eid hai
Iqbal Ram Ram ka khud ho raha hai aaj*

—◆—

The moon is in the posture of salutation as it is the festivity of Eid, Iqbal, who is none other than Rama (Swami Ramatirtha) is recognizing his oneness with Rama (the all pervading One) today.

ABR-E-KOHSAR

There is a very philosophical composition 'Abr-e-kohsar' which is present in both *Ram Varsha* (a collection of Rama's own compositions and his favourites of others) and *Bang-e-Daran* with the same title, most probably which has been composed in this period. But surprisingly three couplets of both compositions are the same:

بن کے گیسو رخ ہستی پہ بکھر جاتا ہوں
شانہ موجہ سر سر سے سنور جاتا ہوں
سیر کرتا ہوا جس دم لب جو آتا ہوں
بالیوں نہر کو گرداب کی پہناتا ہوں
سر پہ سبزہ کے کھڑے ہو کے کہا تم میں نے
غنجہ گل کو دیا ذوق تبسم میں نے

—◆—

بن کے گیسو رخو-ہستی پہ बिखर जाता हूँ
शानए मौजे सर सर से संवर जाता हूँ।

सैर करता हुआ जिस दम लबे-जू आता हूँ
 बालियाँ नह को गिरदाब की पहनाता हूँ
 सर पे सब्जे के खड़े हो के कहा कुम मैंने
 गुञ्चए-गुल को दिया जौके-तब्बस्सुम मैंने



*Ban ke gesu rukh-e-hasti pei bikhar jaata hoon
 Shanaye-mauja-e-sar sar se sanwar jaata hoon*

*Sair karta hua jis dum lab-e-joo aata hoon
 Baliyaan nehr ko girdaab ki pehnaata hoon*

*Sar pe sabze ke kharay ho ke kaha kum maine
 Ghunchae gul ko diya zauqe tabassum maine*



I spread out over the face of the existence like the locks. I get arranged and adorned by the breeze as I approach strolling towards a brook's bank. I endow the brook with ear rings of whirlpools. I pronounced *Rise* standing by the verdure's head, I conferred the taste for smile to the rose-bud.

RESIGNATION & COMMENT

In July 1900 Rama submitted his resignation from the post of Reader, Deptt. of Mathematics, Oriental College, Lahore, Punjab University. His resignation reached the authorities when a senate meeting was being held where Sheikh Mohammad Iqbal was also present as a senate member.

To know the real sentiments of Iqbal at such a spectacle, let us consider the comments of Iqbal on Rama's resignation as written by Sardar Puran Singh. He writes, "Dr. Iqbal also told me that there was much sorry comment regarding Rama's resignation from the post. In mad, burning words he had written that *King Rama could no longer be a servant of anyone but the King*. The foolish senators said that he seemed to have gone insane: but

Iqbal, then a young professor, rebutted their remarks saying that if Tirth Rama was mad, then there was very little sense left elsewhere."

It shows that none else but Iqbal knew Rama in his real sense that is why the name of this book is captioned as '*Rama in the Eyes of Iqbal*'.

GLOBAL EXCURSIONS

In the series of similarities between these two great men, we see that their global excursions were also in a well defined way. Rama was the first to step out of the country, on 28th August 1902. Rama left for his global excursion to various countries particularly, Japan, the USA and Egypt whereas Iqbal visited England and Europe as if beforehand, both had decided to cover different parts of the world. It is note worthy when Iqbal left India, Rama was on his way back and probably their ships could have crossed somewhere en route. Rama reached India on the 8th of December 1904 and Iqbal reached the shores of England on the 2nd of September 1905.

COMMON PLATFORM

Although there is no record as to whether Iqbal and Rama remained in touch after July 1900, However it was only in 1904 that the historic closeness of the twin great personalities was noted, at a grand function of the Young Man's Indian Association organized by Lala Hardayal M.A. a great freedom fighter. Iqbal presided over this meeting at the recommendation of Rama who was at that time residing in America. This was the common platform from where Iqbal and Rama presented their most popular patriotic messages. Iqbal in his presidential address recited a patriotic composition 'Tarana-e-Hindi' – Sare Jahan Sai Accha Hindostan Hamara (published in Makhzan at primus), where as Rama's message, which was especially sent by him from America : 'The Problems of India' (later on published in East & West magazine) was read aloud in the meeting.

MUSTAFA KAMAL PASHA

It is a historical fact that a notable personage like Mustafa Kamal Pasha (the popular revolutionary leader of Turkey), is a very important common factor between Rama and Iqbal. Rama, while returning back to India from his world tour delivered a lecture in the grand Jamia Mosque of Cairo (Egypt), on Hamaost or I am He) in the end of Oct. 1904. According to Pt. Ramchandra vide his Urdu work Parmhansa Swami Ramtirtha (Published in 1910 from Delhi), Mustafa Kamal Pasha was the Moving Spirit, behind this Vedantic Discourse.

Later on in the same way Iqbal was also impressed by him and composed a poem in Persian (July 1922) entitled *Khitab-e-mustafa Kamal Pasha* which was published in Payam-e-mashriq on Page 138 in the 1981st edition of Kuliyaat-e-Iqbal (Persian) published from Lahore, Pakistan.

END OF PHYSICAL LIFE

It is surprising that the similarities between these twin personalities regarded not only their lives, but also the end of their physical lives too. Rama left his mortal body on 17th Oct 1906 at the young age of 33 whereas Iqbal left for his heavenly abode on 21 April 1938 in his 66th year, a basic multiple of 33 i.e., just double the life span of his friend Rama.

Iqbal was buried in the Shahi Masjid of Lahore where as Rama on the other hand was merged in the holy Ganges, in the lap of the Himalayas which is turned into Tihri Dam (Ramtirtha Sagar).

WORTHY HEIRS

It is a matter of great pride that the sons of the mystic twins Goswami Brahmanand (now Late) and Dr. Javid Iqbal are worthy followers of the great heritage of their great fathers. Ramtirtha Kendra is fortunate enough to get the benediction of the both.

GOSWAMI BRAHMANAND

Goswami Brahmanand, M.A., L.L.B. retired Megistrate, Jaisalmer State, graced Ramtirtha Kendra personally on July 1976. At that occasion a grand function was arranged by the Kendra at Saharanpur which was presided by Dr. M Channa Reddy, the then Governor Uttar Pradesh. Goswami Brahmanand when entered Ramtirtha Hall, paid his high regards not only in front of his reverend father's life size marble statue but before the grand photo of Hazrat Allama Iqbal hanging near the statue also. Both marble image and the grand photo still grace Ramtirtha Hall as a symbol of the eternal spiritual friendship between Rama and Iqbal. This was the first and last occasion when Goswami Brahmanand attended any function organized in the memory of his great father as he died after a few years of this festivity.

DR. JAVID IQBAL

Dr. Javid Iqbal, retired Justice Supreme Court of Pakistan, came in close touch with Ramtirtha Kendra in the year 1979 through correspondence as stated in the Preface. Though he could not visit the Kendra personally yet, he has been sending his good wishes, blessings, guidance and suggestions for each and every function and activity of Ramtirtha Kendra since then. The copies of *Kuliyat-e-Iqbal* (Urdu and Persian) sent by him as a token of immortal friendship between two mystic twins (Rama & Iqbal) to Ramtirtha Kendra grace its grand library.

It is note-worthy that time to time whenever members of Ramtirtha Kendra visited Pakistan, they went to see Dr. Javid Iqbal at his residence in Lahore to pay their regards. It is remarkable that Dr. Javid Iqbal, maintaining the high tradition of hospitality of his family met them with warm heart which is a unique example in itself.

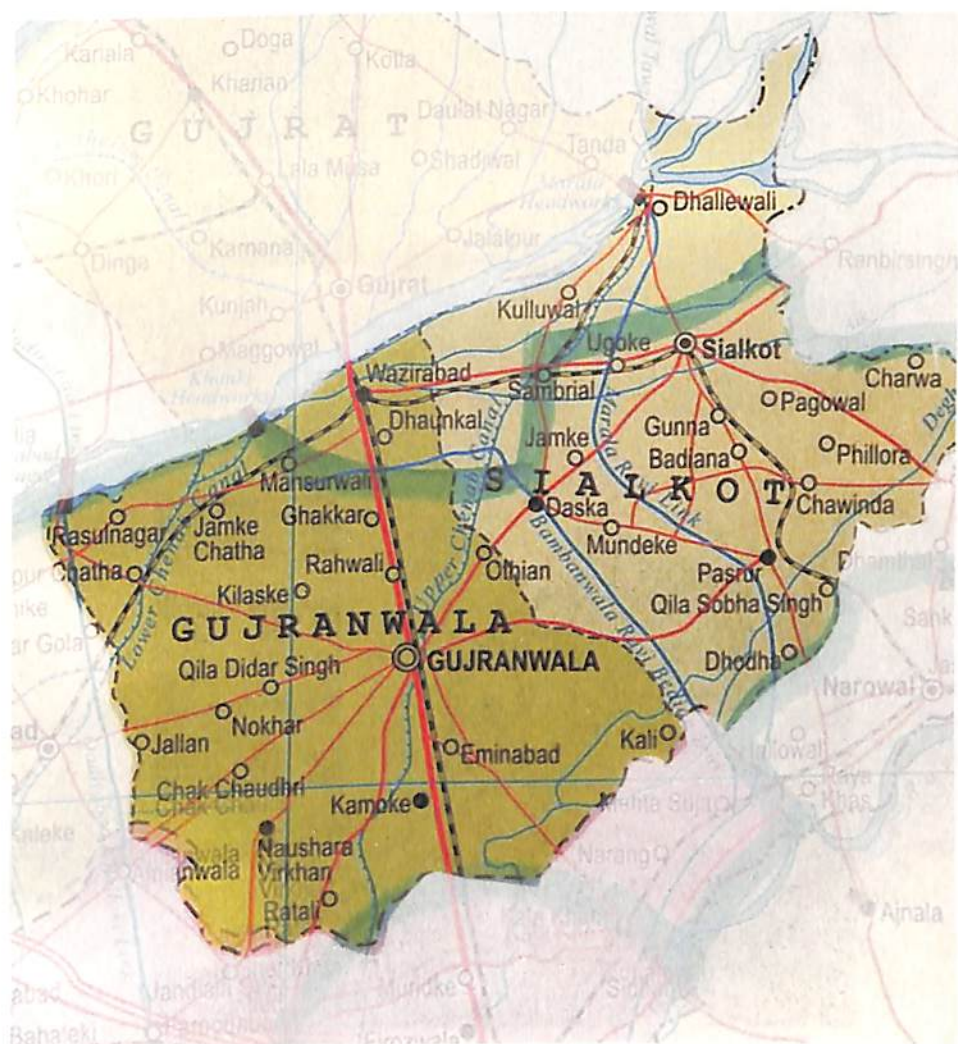
It is on record that Sardar P.P. Singh 'Moti', a noted social worker of Amritsar and a well known Urdu poet, who is gifted with a melodious voice, met Dr. Javid Iqbal at his residence in Gulberg, Lahore, in November

29, 1993. Sardar P.P. Singh 'Moti', also known as *Musha-e-ra Mujjasim*, is a great fan of Allama Iqbal from his childhood and was dying to have a glimpse of Dr. Javid Iqbal. In the same way, Mr. Rizwan Ahmad Khan, an industrialist-cum-exporter of Saharanpur, when visited Pakistan, went to see Dr. Javid Iqbal, along with his son Mohammad Rameez Khan, a talented student of philosophy, his friend, Mr. Shabbir 'Shad', a noted journalist and poet of Saharanpur and Mr. Waseem Zafar Rajput (Truemen Enterprises, Lahore) on September 10, 2005.

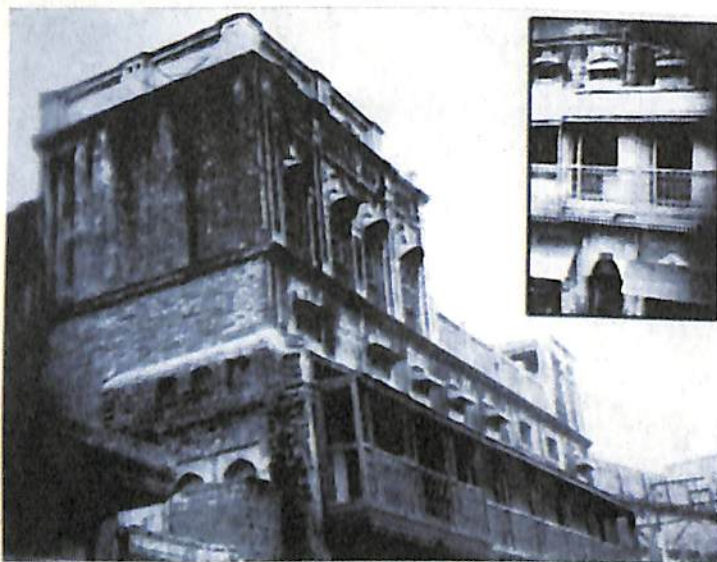
Lastly, Er. Gaurav Aggarwal, (Technopak, New Delhi, who was then Project Incharge and Consultant, Leisure Textiles Pvt. Ltd., Lahore, Pakistan) went to see Dr. Javid Iqbal bearing some presents from Ramtirtha Kendra also. It is noteworthy that Mr. Rakesh Agarwal, the father of Er. Gaurav Agarwal, a part and parcel of Ramtirtha Kendra too. But unfortunately he could not get the privilege to meet him due to his ill health. Later on Dr. Javid Iqbal mentioned this incident in his letter dated September 25, 2006.

In this manner keeping all the above mentioned facts in mind we can see that the two great mystics Rama and Iqbal have not only everlasting physical but spiritual bond also and their immortal friendship will always be a source of love between two nations India and Pakistan.



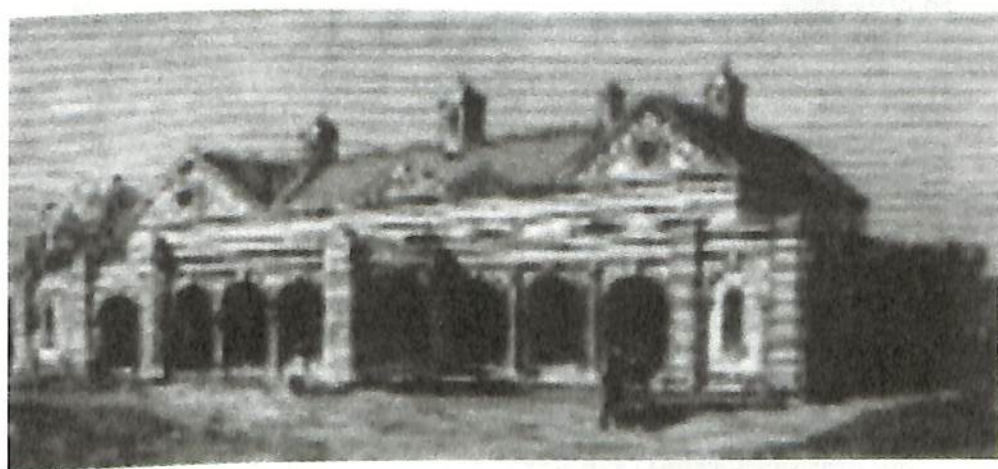
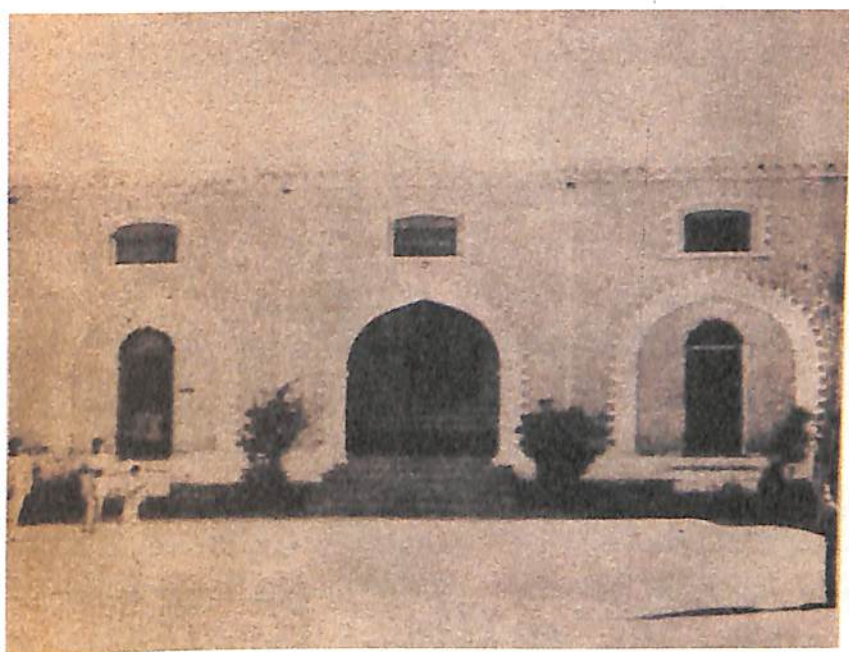


Gujranwala and Sialkot



Above : The threshold of Swami Ramtirtha's house (left), situated in Muraliwala where he was born and brought up, along with a copy of the book Rambadshah and the room (right) in which he was born.

Below : Iqbal Manzil (ancestral house) in Sialkot, where Iqbal was born and brought up.

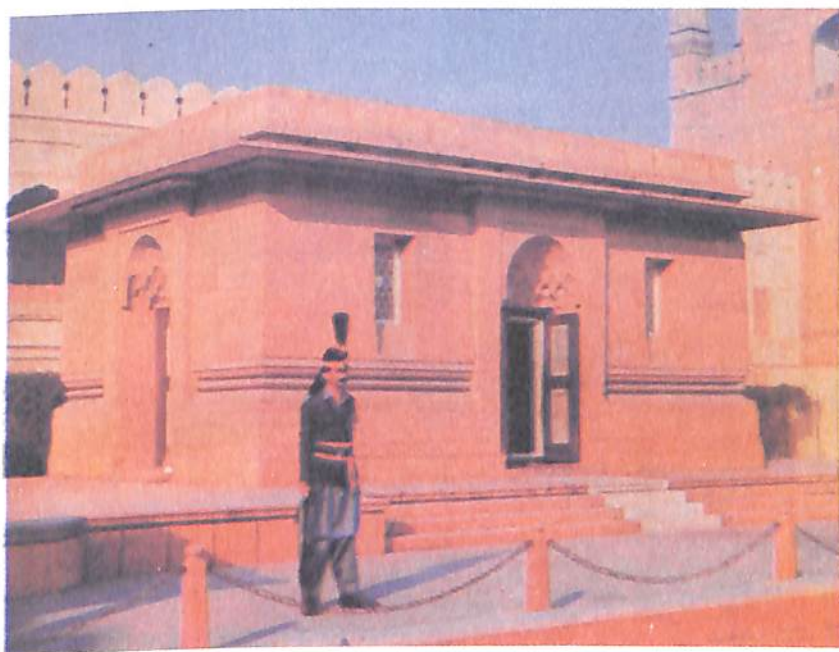


Above: Scotch Mission High School, Sialkot where Rama worked as second master (1895-96) and Iqbal finished his Matriculation (1893).

Below: Oriental College, Lahore, where Rama and Iqbal were together as professors from January to July, 1900



Above: Gol Kothi (Old Tihri) where Swami Ramtirtha spent the last seventeen days of his life. Now it has been merged in Tihri Dam (Ramtirtha Sagar).
 Below: Javid Manzil (Lahore) where Iqbal spent the last three years of his life. Now it has been converted to Iqbal Museum.



Above: Confluence of Bhagirathi and Bhilangana where after drowning Rama's material frame was found and afterwards it was closed in a box and was flowed into the holy river Bhagirathi (Ganga) for Jal Samadhi (watery grave).

Below: Iqbal's tomb in Lahore where Iqbal was buried with great honour in the Shahi Masjid, Lahore, which is now a place of national importance.



JUDGE
LAHORE HIGH COURT
LAHORE

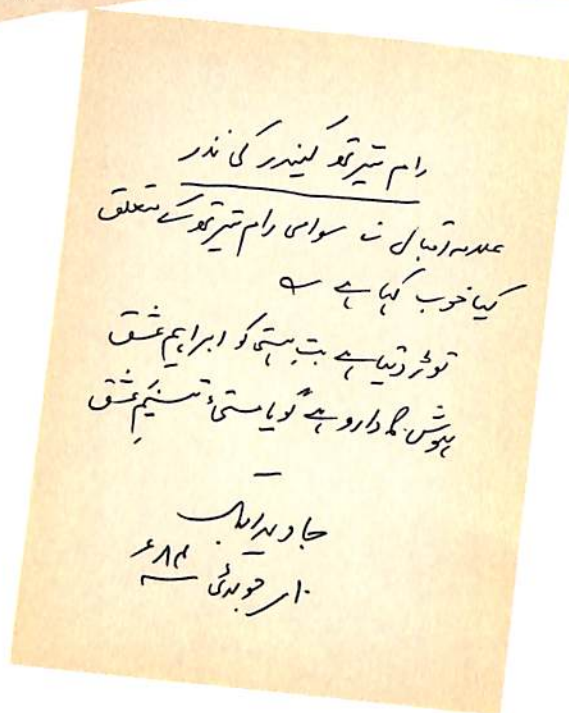
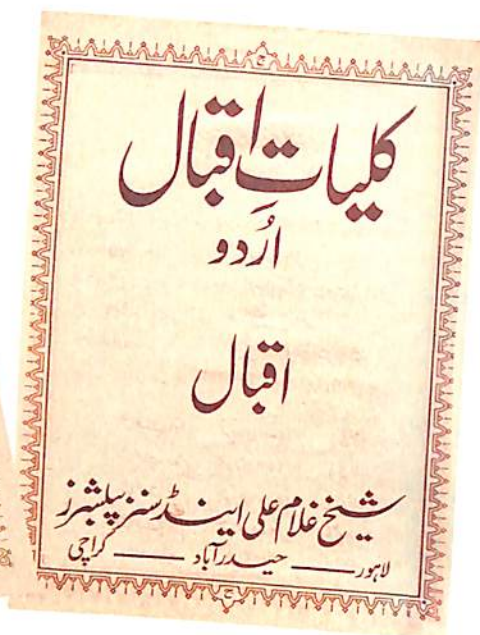
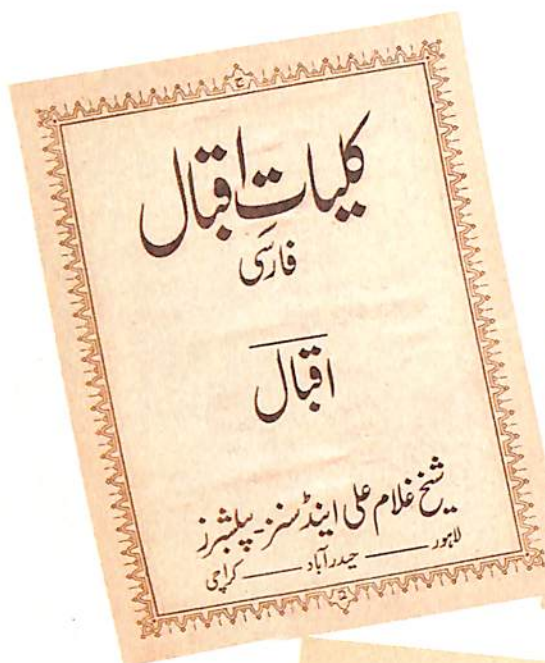
لاہور - پاکستان
دورانہ ۵ فروری ۱۹۷۹ء

محترم سربراہ لیڈر ان کونسل برائے - گوارا
میں دعا ہے کہ یہ سب کاموں میں کامیابی حاصل ہو۔
یہ ایک بہت بڑی کامیابی ہے کہ اس کام میں تمام ترقی یافتہ
ممالک شامل ہیں۔ واقعی سوائس جی ملکم آپ کے گھر
دوست تھے۔ شہداء آپ کے سوائس جی کی وجہ سے
سکھتے کہ دعا کہ کیا اوو نلسنہ وراثت میں
سو فیصد کو بوجھ حاصل کی۔ آپس میں مشرت اور قدر
کمال سے دیکھتے تھے۔ مصداق میں ہی صورت میں
پھر اس قسم کے اور صدق میں کئی روایت کے قائل
تھے کہ پائنت میں ان کے بارے میں معلومات زیادہ
نہیں۔ آپ مجھے ان کے انداز میں بہت جانتے
ہیں۔ آپ بہت شکر ہے۔ یہ میرے لئے ایک

بہت بڑا اعزاز اور عزت انزال ہے۔ صراحت
دعوت نامے تو سرکاری سطح پر ہی دیکھے جائیں
ہیں۔ میں انے طور پر اس دعوت نامہ قبول کرتا
ہم مبارک ہیں۔ یہ تو بہت مبارک باتیں ہیں
مگر یہ کہ اور پاکستان میں سرکاری حکومت قبول کرے
تجھے جانے کیلئے کہیں تو ایسی صورت میں ان کی عزت
میں حاضر ہو سکتے ہیں۔ بہت عالی میاں کی طرف سے
انہی عزت انزال کا یہ درجہ نہیں ہوتا۔ اور جس
پاس ہے کہ شکر و ادا کرنے کیلئے الفاظ نہیں ہیں۔
فیضانِ حرور آباد

خداوند
چارو آباد

The first letter of Hon'ble Justice Javid Iqbal (Illustrious son of Dr. Sheikh Mohammad Iqbal), the then Justice, High Court, Lahore, Pakistan, dated 5th Feb, 1979, sent to Dr. Kedar Nath, Founder-President, Ramirtha Kendra



Kuliyat-e-Iqbal (Persian & Urdu copies) presented by Hon'ble Justice Dr. Javid Iqbal, the then Chief Justice, High Court, Lahore, Pakistan to Ramtirtha Kendra as an epitome of love between Swami Ramtirtha and Dr. Sheikh Mohammad Iqbal.

HISTORICITY

COMPOSITION

Swami Ramtirtha, a great champion of liberty proclaimed the philosophy of Universal oneness derived from the Vedas, the ancient records of human knowledge and wisdom in Japan, America and Egypt, the countries of three most important religions and civilizations of that time during his global excursion (1902-1904), as a Spiritual Ambassador of India. This was the time when India was sobbing under the cruel yoke of so called great British Empire, which was prospering tremendously on the expense of India, a golden bird that had fallen into their clutches. It was a policy of the British Government to present before the world a complete disfigured image of India to tarnish its reputation as a great country known for its distinctions not only in the spiritual realm but in the field of art, science, culture, economy, religion etc.

Swami Ramtirtha, the highly developed spiritual-cum-intellectual personality of India, through his soul stirring lectures, shattered into pieces the fabricated false stories about India as pictured by the British intelligencia, before the world. Swami Ramtirtha not only caricatured a real portrait of India before the world but influenced the people and authorities of other nations to take care of the land of hoary antiquity which was the source of all religions and philosophies of the world and help her in the struggle for freedom. It was the influence of the spirit of liberty of Swami Ramtirtha that Aryan Peshwa Raja Mahendra Pratap, the great freedom-fighter, established the first government of our independent nation entitled 'Azad Hind Sarkar' in Kabul in 1950. Later on Subhash Chandra Bose organised 'Azad Hind Fauj' with the same name.

It will not be out of place to mention that getting afraid of the spiritual-cum-patriotic influence of Swami Ramtirtha, the British government permanently deployed some detectives to spy on him and have a close watch over all his activities, since after he arrived back in Mumbai from his global excursion.

It was the spiritual charisma of Swami Ramtirtha that even after returning back from his world tour when he used to stay in remote places in the mountains of Himalayas, people from all over the world, came to meet him.

On 17th October 1906 when Swami Ramtirtha left his mortal coil, Allama Iqbal was in London, the capital of the British Empire, preparing for his Ph.D. on 'The Development of Metaphysics in Persian'. The news of Swami Ramtirtha was a great relief for the British and it must have reached London, at the earliest. It might have appeared there in some news papers also. It seems that the news of Rama's physical demise would have reached Iqbal through English press or some one who would be close to him and knew the intimate spiritual relation between him and Rama.

As Iqbal knew very well about the high spiritual state of Swami Ramtirtha, it would not have appeared before him as a surprise as he was expecting it. He composed the poetic tribute 'Swami Ramtirtha' spontaneously as it was in his mind. The historical Urdu tribute with seven philosophical couplets was sent immediately to Sir Abd al-Qadir, the editor of the popular Urdu monthly *Makhzan*, Lahore, to be published without delay.



Cambridge University where Iqbal composed the poem

PUBLICATION

MAKHZAN

The poetical tribute entitled 'Swami Ramtirtha' appeared in original form (seven couplets) in a popular Urdu monthly *Makhzan* published from Lahore by Sir Abd al-Qadir in January, 1907 for the first time. This is the Urdu monthly in which since 1901, most of the compositions of Iqbal were published. A rare copy of this magazine is kept safely in the grand library of the Ramtirtha Kendra, in Saharanpur.

SIR ABD-AL-QADIR

Late Sir Abd-al-Qadir (1874-1950), was a legal luminary, philanthropist, humanist, editor and a skilled jeweller of the legendry city of United Punjab who could judge the worth of a true diamond in the form of man at the first sight. He worked as a sub-editor of *The Observer*, reputed English daily and later on started a stylish monthly literary journal *Makhzan*, the most popular Urdu magazine of that time, from April 1901, soliciting contributions from the best literary minds of the age.



It was Sir Abd al-Qadir who saw the real worth of Iqbal's poetry even when he was in the making. He not only recognized his inherent talent of composing world class poetry but gave him a strong platform by publishing almost all the initial poems of Iqbal in his *Makhzan*.

Swami Ramtirtha was predecessor to Sir Abd al-Qadir as he was the first person to start a high-class Urdu spiritual journal in India entitled 'Alif' from Lahore in Jan 1900. Being a known figure in literary circle it seems impossible that Swami Ramtirtha would be unknown to Sir Abd al-Qadir. He must have been acquainted to the enlightened personality of Swami

Ramtirtha, this was the reason when Iqbal sent him a versified tribute 'Swami Ramtirtha' portraying the mystic state of him after his physical demise from London, he published it on a full page in a decent manner without delay in Jan 2007 issue of *Makhzan*.

PROF. JAGAN NATH 'AZAD'

During the partition of Undivided India people from both sides migrated in multitude. There were very few migrants who were passionate enough to visit their motherland again after settling down. The name of Prof. Jagan Nath 'Azad' the renowned poet of Urdu is prominent in the list. Prof. Jagan Nath 'Azad' was not only a great admirer of Allama Iqbal but had profound regards for Swami Ramtirtha also. Prof. Jagan Nath 'Azad' as well as his reverend father Pt. Tilok Chand 'Mehroom', who was also a great Urdu poet, composed beautiful poetic tributes like Allama Iqbal for Swami Ramtirtha.

SALUTE

According to Mr. Rajendra Malhotra, Founder-Chairman Sham-e-Bahar Trust, Ambala Cantt. when Prof. Jagan Nath 'Azad' visited Pakistan, he first of all knocked at the door of Late Sir Abd al-Qadir in Lahore to appreciate and congratulate him for his historical work of publishing Iqbal's poetical tribute in *Makhzan* and his broad-minded foresightedness as due to that this great philosophical poem was able to carve its important place not only in the world of Urdu literature but in the philosophical literature of the world also. Just after the meeting, Prof. Jagan Nath 'Azad' composed an Urdu poem eulogizing Sir Abd al-Qadir which he published in his book entitled '*Vatan Main Ajnabi*'. The first four lines of the poem is as follows -

اے آب و تابِ کشورِ پنجابِ السلام
 قذیلِ علمِ فضل کی محرابِ السلام
 اے آسمانِ نشر کے ہتھابِ السلام
 اُردو ادب کے اے دلِ بیتابِ السلام



ऐ आबो-ताब किशवरे पंजाब अस्सलाम
 कंदीले इल्मो-फ़ज़ल की मेहराब अस्सलाम
 ऐ आसमाने-नसर के माहताब अस्सलाम
 उर्दू अदब के ऐ दिले-बेताब अस्सलाम



*Aye aabo-taab kishware-Punjab as-salaam
 Qandeele-ilmo-fazal ki mehraab as-salaam
 Aye aasmane-nasar ke mahtaab as-salaam
 Urdu adab ke aye dile-betaab as-salaam*



O honour and dignity of Punjab, as-salaam. The beacon of knowledge and the brilliance of grace as-salaam. O the moon in the firmament of prose, as-salaam. O restless heart of Urdu literature, as-salaam.

سوامی رام تیرتھ

ہم نعل دریا سے بے لے قطر ڈبے تاجے! پہلے گوہر تھا بنایا اب گوہر بنایا اب تو!
 وہ! کھولا کس ادا سے تو نے راز رنگ بو میں ابھی تک ہوں اسیر امتیاز رنگ بو
 مسکے غوغا زندگی کا شورش مٹھوٹا یہ شرارہ بچے کے آتشخاں آذر بنا!
 نفی ہستی اک کرشمہ ہے دل آگاہ کا لاس کے دریا میں نہاں موتی ہے الاسد کا
 چشم نابینا سے مخفی معنی انجام ہے تھم گئی جسم تڑپ سیما بسم غام ہے
 توڑ دیتا ہے بت ہستی کو برابر عیم شق ہوش کی دار وہ گویا ہستی تسنیم عشق
 کیا کہوں زندوں سے میں اُس شاہد ستودگی
 دار کو سمجھے ہوئے ہیں جو سزا منضو کی

Clipping from Makhzan, Jan 1907 highlighting the tribute in original form (Seven Couplets)

YADGAR-E-RAM

However, there was another popular Urdu monthly *Zamana* published from Kanpur and edited by Munshi Daya Narayan Nigam. This Urdu journal was a contemporary of *Makhzan* in which Rama used to publish his poems and articles. *Zamana* released a memorial number in Urdu entitled 'Swami Ramtirtha' in 1908. Fortunately, the same poem was published here in original form as well, along with a foot note 'by courtesy of the editor of *Makhzan*'. Two copies of this historical issue of the *Zamana* Urdu monthly are available in the records of the Ramtirtha Kendra, Saharanpur, India.

Rama's first biography in Urdu was published in 1910 in Delhi and was entitled '*Parama Hansa Swami Ramtirtha*'. The author of the book was Pt. Rama Chandra, editor of the popular monthly '*Aakash*'. Again this philosophical poem was included in the book under a different caption '*Matam Swami Ramtirtha*' with all seven couplets. A rare copy of this book is also kept safe in the records of the Ramtirtha Kendra in Saharanpur.

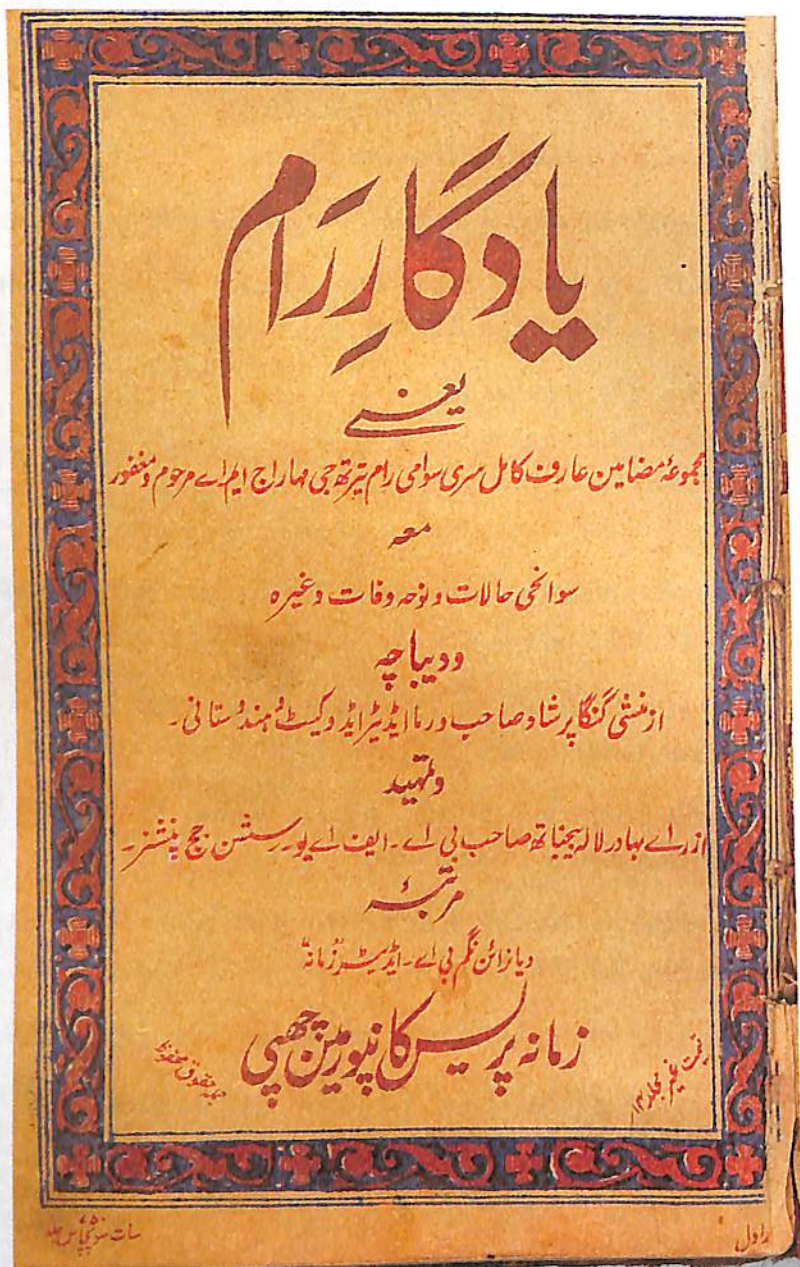
Afterwards Rama's work in Urdu was published by Ramtirtha Publication League, Lucknow (now Ramtirtha Pratishthan) in three volumes entitled *Khumkana-e-Ram*. In the second volume of this book (1931) we find the same composition in original form. This edition is also in the rare collection of the Ramtirtha Kendra, in Saharanpur.

Again in the year 1934 the very poetical tribute was published in *Brahmleen Paramhansa Swami Ramtirthaji Maharaj Ka Jeewan*, a life history of Swami Ramtirtha in Hindi, edited by his Chief disciple Mr. R. S. Narayan Swami by the same publication, Lucknow.

After independence the tribute was published in the following books and magazines in original form:

- 1956 *Dr. Iqbal Aur Unki Shayari*
(Hindi) ed. by Dr. Hiralal Chopra, Hindi
Pracharak Pustakalya, Banaras
- 1966 *Ram Sandesh (Hindi – English)*, Ramtirtha Mission, Dehradun
- 1975 *Jivan Diary: Swami Ramtirtha* (Hindi) by Dr. Kedar Nath
Prabhakar, Ramtirtha Kendra, Saharanpur
- 1982/83 *Yoga And The Supreme Bliss*
(Songs of Enlightenment) (English),
Translated by A.J. Alston (London), Heritage Publishers, New
Delhi. (English translation of the poem in poetic form)
- 1982 *Sair-e-Kashmir* (Urdu), edited by Kedar Nath Prabhakar,
Ramtirtha Kendra
- 1983 *Rambadshah* (Urdu), by Dr. Kedar Nath Prabhakar, Ramtirtha
Kendra, Saharanpur.
- 1984 *Yugsant Ramtirtha* (Hindi), by Dr. Kedar Nath Prabhakar,
Ramtirtha Kendra, Saharanpur.
- 1986 *Ahl-e-Islam Ki Nazar Main Ramtirtha* by Dr. Kedar Nath Prabhakar,
Ramtirtha Kendra
- Sep 1991 *Vedchakshu*, Monthly (Hindi), ed., Kedar Nath Prabhakar

The photographs of all the above mentioned books in which poetic tribute entitled 'Swami Ramtirtha' was published are displayed on the following pages.



Title Page of 'Zamana' (Memorial Number Yadgar-e-Ram), edited by Munshi Daya Narayan Nizam, Kanpur, 1908

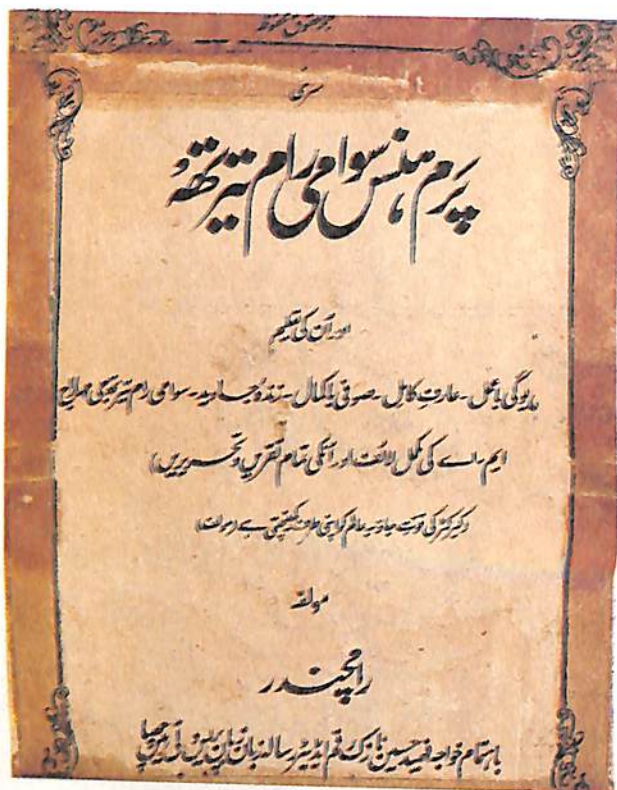
وفات سوامی رام تھ

از ڈاکٹر شیخ محمد اقبال صاحب اکیم۔ اے۔ پی۔ ایچ۔ ڈی بیسر سٹر لاہور
 ہم نعل دریا سے ہر آن قطرہ بے تاب تو
 آہ! کھولا کس اداسے تو نے راز رنگ دلو
 سٹ کے غوغا زندگی کا شورش محشر بنا
 نفی ہستی اک کرشمہ ہر دل آگاہ کا
 چشم نامینا سے مخفی معنی انجام ہے
 توڑ دیکھا ہر بت ہستی کو براہیم عشق +
 کیا کہوں آندولن سرین اس شاہستور کی
 دار کو سمجھے ہوئی ہیں جو ستر منصور کی



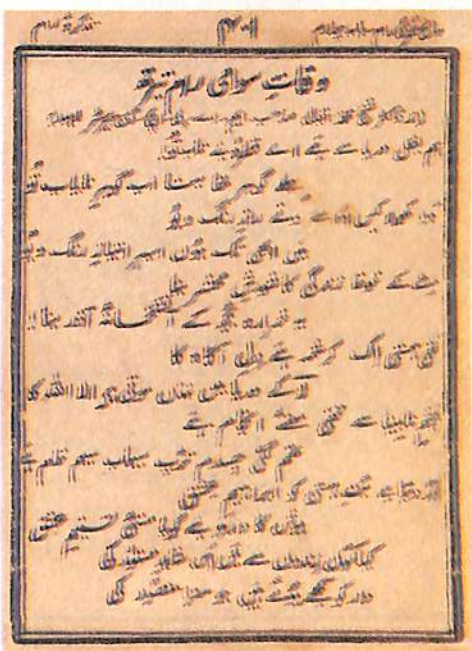
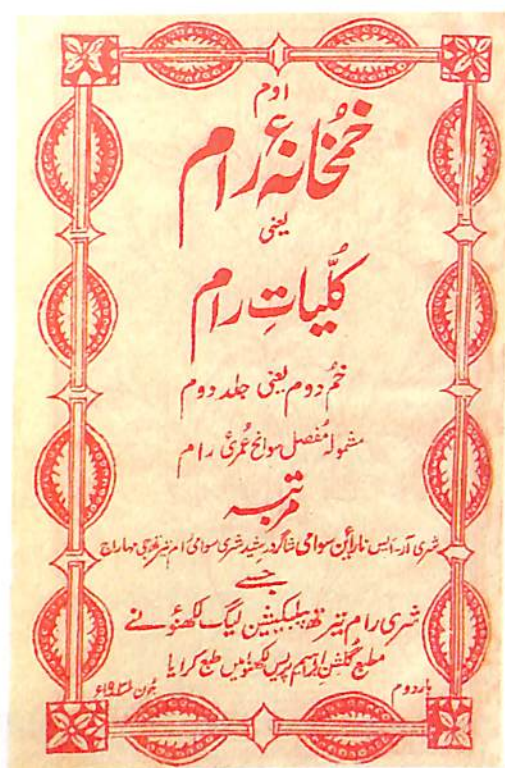
سلفہ اجازت مہنت و ایڈٹر صاحب مخزن۔

Clipping from Zamana (Memorial Number Yadgar-e-Ram)-1908 again highlighting the tribute in the original form with a footnote by courtesy of the editor of Makhzan.



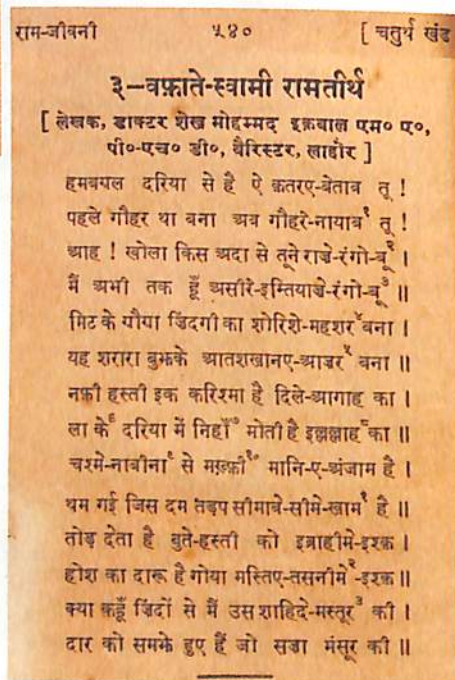
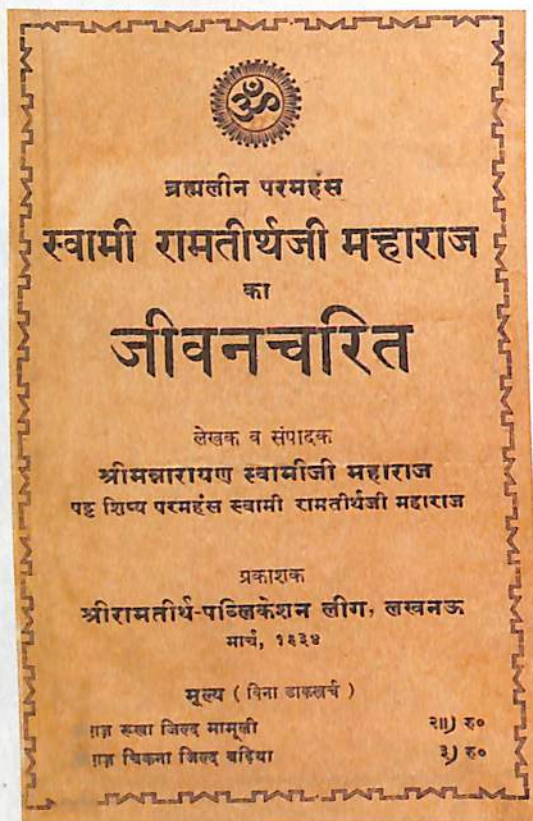
Above : Title Page of 'Param Hansa Swami Ramtirtha' published by Pt. Rama Chandra, Delhi 1910.

Below : A Page from the book containing the original tribute.



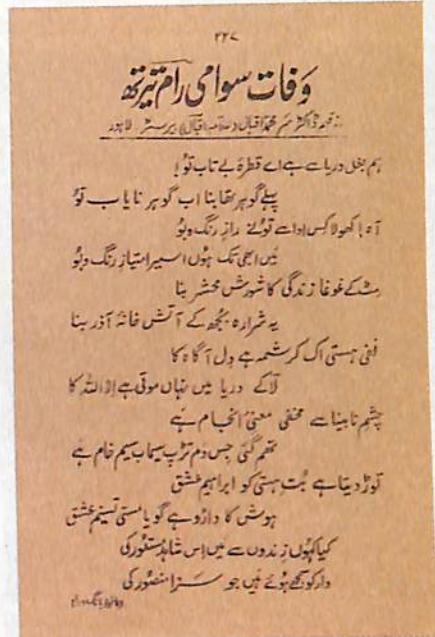
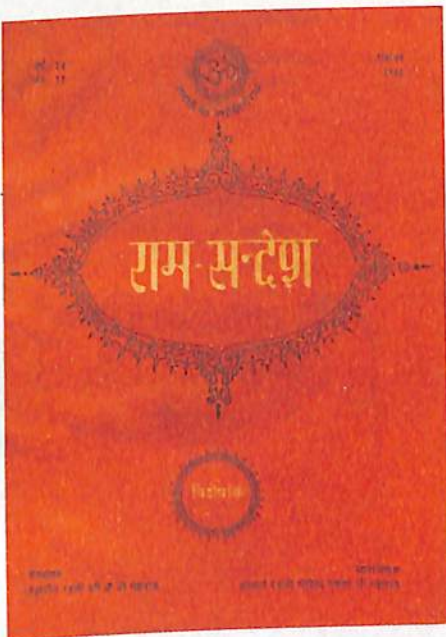
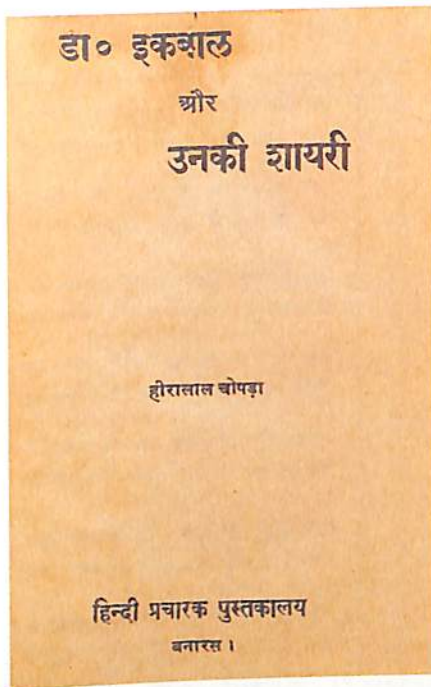
Above : Title Page of 'Khumkhana-e-Ram' Kuliyat-e-Ram, Published by Ramtirtha Publication League, Lucknow, 1931.

Below: A page from the book containing the original tribute.

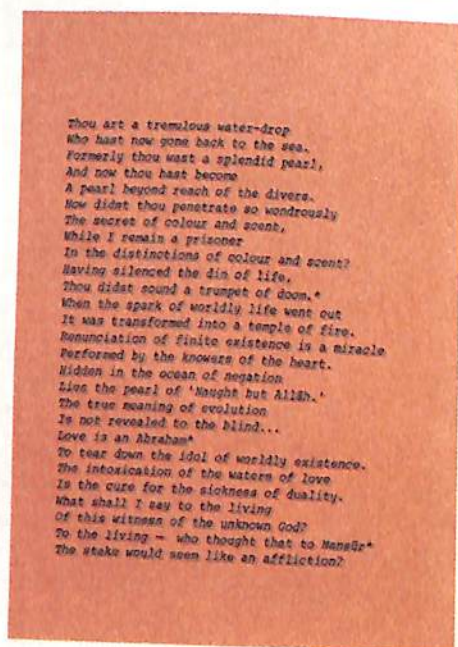
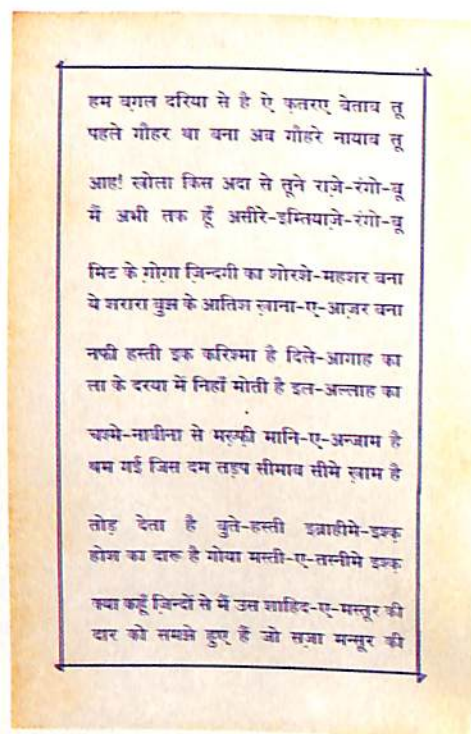
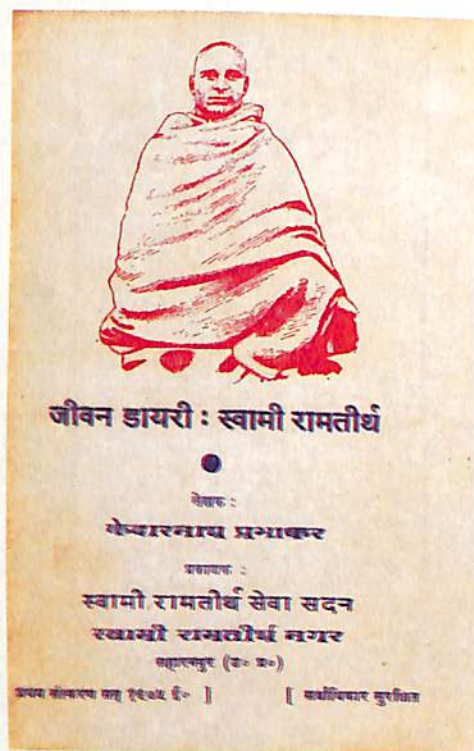


Above : Title Page of 'Swami Ramtirthaji Maharaj Ka Jeewan Charit' published by Narayan Swami, Lucknow, 1934.

Below : A page from the book containing the original tribute.



Above : Title Page and the page containing the original tribute of 'Dr. Iqbal Aur Unki Shayari', published by Heera lal Chopra, Banaras, 1956.
Below : Title Page and the page containing the original tribute of 'Ram Sandesh', published by Ramtirtha Mission, Dehradun, 1966.



Above : Title page and the page containing the original tribute of Jeevan Diary : Swami Ramtirtha , published by Dr. Kedarnath Prabhakar, Ramtirtha Kendra, Saharanpur, 1975.
Below : Title page and the page containing the English translation of the original tribute by A.J. Alston, London, 1982/83.

سیر کشمیر



سیر کشمیر کے مصنف :-

ایک سنت سوامی رام تیرتھ
(۱۸۴۳ء سے ۱۹۰۶ء عیسوی)

❦

رام تیرتھ کی سند رہبان پور
اتر پردیش (بھارت)

ہم نہیں دریا سے ہے اے قطرہ بے تاب تو
پتے کو ہر سنا بنا آگ کو ہر نایاب تو
آہ! کھولا کس ادا سے تو نے ناز رنگ و بو
میں ابھی تک ہوں اسیر امتیاز رنگ و بو
مٹ گئے غوغا و ندی کا شور میں عشرت بنا
یہ شرارہ مجھ کے آتش فشاں آذر بنا
لفی ہستی اک کرشمہ ہے دل آگاہ کا
لا کے دریا میں نہاں موتی ہے اللہ کا
چشم نابینا سے مخفی معنی انجام ہے
تعم گئی جس دم تڑپ سہا سیم فام ہے
توڑ دیتا ہے مٹ ہستی کو ابراہیم عشق
پوش کا دارد ہے گویا مستی نسیم عشق
کیا کہوں زندوں سے میں اس شاپر ستوری
دا کو کچھ ہوتے ہیں جو سسزا ستوری

رام بادشاہ



رام تیرتھ کی سند رہبان پور
اتر پردیش (بھارت)

۲۲۷

وفات سوامی رام تیرتھ

اتر پردیش (بھارت) رام تیرتھ پور

ہم نہیں دریا سے ہے اے قطرہ بے تاب تو
پتے کو ہر سنا بنا آگ کو ہر نایاب تو
آہ! کھولا کس ادا سے تو نے ناز رنگ و بو
میں ابھی تک ہوں اسیر امتیاز رنگ و بو
مٹ گئے غوغا و ندی کا شور میں عشرت بنا
یہ شرارہ مجھ کے آتش فشاں آذر بنا
لفی ہستی اک کرشمہ ہے دل آگاہ کا
لا کے دریا میں نہاں موتی ہے اللہ کا
چشم نابینا سے مخفی معنی انجام ہے
تعم گئی جس دم تڑپ سہا سیم فام ہے
توڑ دیتا ہے مٹ ہستی کو ابراہیم عشق
پوش کا دارد ہے گویا مستی نسیم عشق
کیا کہوں زندوں سے میں اس شاپر ستوری
دا کو کچھ ہوتے ہیں جو سسزا ستوری

Above : Title page and the page containing the original tribute of 'Sair-e-Kashmir', published by Dr. Kedar Nath Prabhakar, Ramtirtha Kendra, Saharanpur, 1982.

Below : Title page and the page containing the original tribute of 'Rambadshaha', published by Dr. Kedarnath, Ramtirtha Kendra, Saharanpur, 1983.

युगसन्त रामतीर्थ



केदारनाथ प्रभाकर

हम बगल दरिया से है ऐ कतरए बेताब तू
पहले गौहर था बना अब गौहरे नायाब तू
आह! खोला किस अदा से तूने राजे-रंगो-बू
में अभी तक हूँ असीरे-इम्तिवाज़े-रंगो-बू
मिट के गोगा ज़िन्दगी का शोरशे-महशर बना
ये शरारा बुझ के आतिश ख़ाना-ए-आज़र बना
नफी हस्ती इक करिश्मा है दिले-आगाह का
ला के दरया में निहाँ मोती है इल-अल्लाह का
चश्मे-नाबीना से मछली मानि-ए-अन्जाम है
श्वम गई जिस दम तड़प सीमाव सीमे ख़ाम है
तोड़ देता है चुते-हस्ती इब्बाहीमे-इश्क
होश का दारू है गोया मस्ती-ए-तस्नीमे इश्क
क्या कहूँ ज़िन्दों से मैं उस शाहिद-ए-मस्तुर की
दार को समझे हुए हूँ जो सज़ा मसूर की

سوامی رام تیرتھ
آہل اسلام کی نظر میں

کیا دل داغہ بہر ہمار

وفات سوامی رام تیرتھ

از قلم ڈاکٹر سر محمد اقبال (علامہ اقبال) بیرسٹر - لاہور

ہم بفل دریا سے ہے لے قطرے تاب تو : پہلے گوہر تھا تاب گوہر نایاب تو
آہ! کھولا کس ادا سے تُوئے راز رنگ بو : میں گئی کپڑوں اسیر امتیاز رنگ و بو
مٹکے غوغا زندگی کا شورش خشر بسنا : یہ شرارہ مجھے کے آتش فاش آذر بسنا
نفی ہستی اک کرشمہ ہے ولی آگاہ کا : لاکے دریا میں نہاں بولہ ہے لا الہ الا اللہ کا
چشمِ نابینا سے مخفی معنی انجام ہے : تھم گئی جس دم تیرپے سیلابِ یمِ فام ہے
توڑ دینا ہے بتِ ہستی کو ابراہیم عشق : ہوش کا دارو ہے گویا مستی تسنیم عشق
کیا کہوں زندوں سے میں اس شاہِ مستور کی
دار کو سمجھے ہوئے ہیں جو سزا منصور کی

Above : Title page and the page containing the original tribute of Yugsant Ramtirtha, published by Dr. Kedarnath Prabhakar, Ramtirtha Kendra, Saharanpur, 1984

Below : Title page and the page containing the original tribute of 'Ahle Islam Ki Nazar Mein Swami Ramtirtha' by Dr. Kedarnath Prabhakar, Ramtirtha Kendra, Saharanpur, 1986

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RECITATION

Late Dr. Heera Lal Chopra D. Litt., (a great Persian scholar of Hafizabad, a tehsil headquarter of Gujranwala District, the very village where Swami Ramtirtha was born and brought up) was not only a beloved disciple of Allama Iqbal but also an ardent lover of Swami Ramtirtha. It was he, who took upon himself the noble task to propagate and disseminate the eternal and ever-necessary message of practical Vedanta as enunciated by Swami Ramtirtha for the benefit of independent India.

Dr. Chopra initiated a grand yearly festivity to cherish the sweet memory of Swami Ramtirtha at his birth place Muraliwala in 1936. These national level festivities organized with great zeal and enthusiasm were attended by many great personalities of the country.

On the occasion of thirty first death anniversary of Swami Ramtirtha along with the anniversary of the Iqbal's historical poetic tribute 'Swami Ramtirtha', a poetical symposium (Mushaira) was organised on 22 Oct 1937 at Muraliwala under the guidance of Dr. Heera Lal Chopra. Goswami Ganesh Dutt was the chairman of the celebration.

Bulbul-e-Hind, Pt. Vitasta Prasad 'Fida', a renowned Urdu poet wrote a very beautiful quatrain on this occasion. It was printed on the pamphlet distributed for the function:

پر بھودرشن سے تمنا ہو جنہیں اب لو لگانے کی
وہ سوامی رام تیر مکتہ کے جنم استھان پر پہنچے
مُرالی والہ کی رنگیں فضا میں رام رہتا ہے
چلے آؤ چلے آؤ فدائے رام رکھتا ہے



*Prabhu darshan se tamanna ho jise ab lau lagane ki
Vo Swami Ramtirtha ke janam sthan par pahunchhe*

*Muraliwala ki rangin fiza mein Ram rehta hai
Chale aao chale aao Fida-e-Ram kehta hai*

If one longs to engross in the pursuit of the Lord, one has to reach the birth place of Swami Ram Tirtha. Rama is alive in the atmosphere of Muraliwala, come on ! come on ! It is an open invitation from Fida-e-Ram.

Dr. HeeraLal Chopra, who was the moving spirit behind the Symposium, went to invite Allama Iqbal personally, for the recital of the very nazm 'Swami Ramtirtha'. According to Dr. HeeraLal Chopra, unfortunately, Allama Iqbal was not in good health during those days and expressed his inability to attend the historical event. He instructed Dr. Heera Lal Chopra to recite the Nazm on his behalf and the latter did so.

The Poetical Symposium was a grand success. It was attended by noted Urdu poets from far and wide. Some of the most important attendees were as follows:

Late Lala Bihari Lal Viji, who published *Rampatra*, in Urdu, in 1930 from Gujranwala. Pt. Brij Lal Goswami (Tehsildar J & K State), the worthy nephew of Swami Ramtirtha. Raj Jyotishi, Pt. Gauri Nath, who being a great devotee of Swami Ramtirtha, was the inspiration behind the establishment of Ramtirtha Kendra at Saharanpur. Sir Chhotu Ram, the then Hon'ble Minister of Punjab, also graced the symposium.

Pt. Khush Dil, a noted poet of Gujranwala / Dehradun, who recited an Urdu nazm on Swami Ramtirtha in the Symposium, which he composed during his 5 days (17 Oct 1937 to 22 Oct 1937) stay in the very room of Swami Ramtirtha. A few lines of the popular poem of *Khush Dil* is as below:

جنم بھومی میں تیری پایا وہ خوشدل نے سکوں
جس کے حسرت میں فلک پر ہیں فرشتے بے سکوں

*Janm bhumi mein teri paya vo Khush Dil ne sukoon
Jiski hasrat mein falak par hain farishte be-sukoon*

Khushdil has succeeded in attaining that peace in thy birth place, which, even to the angels of the heaven is a restless yearning.

TRIBUTE





Iqbal, one year after he composed the poetic tribute entitled *Swami Ramtirtha* in London



سوامی رام تیرتھ

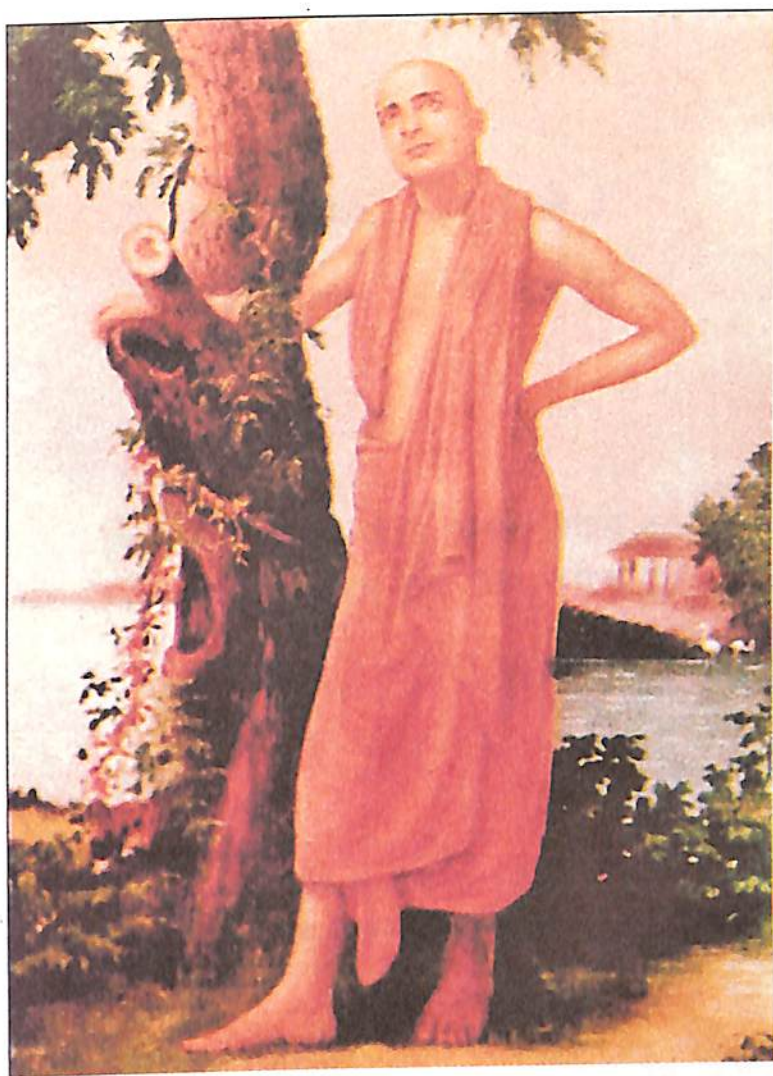
ہم بغل دریا سے ہے اے قطرۂ بے تاب! تو
 پہلے گوہر تھا، بنا اب گوہر نایاب تو
 آہ! کھولا کس ادا سے تو نے رازِ رنگِ بو
 میں ابھی تک ہوں اسیر امتیازِ رنگِ بو
 مٹ کے غوغا زِ ندگی کا شورِ شِ محشرِ بنا
 یہ شرارہ بچھ کے آتش خانہ آذرِ بنا
 نفی ہستی اک کرشمہ ہے دلِ آگاہ کا
 لا کے دریا میں نہاں موتی ہے، لا اللہ کا
 چشم نابینا سے مخفی معنی انجام ہے
 تھم گئی جس دم تڑپ، سیما بسیمِ خام ہے
 توڑ دیتا ہے بُتِ ہستی کو ابراہیمِ عشق
 ہوش کا دار و دے گویا مستیِ تسنیمِ عشق
 کیا کہوں زِ ندوں سے میں اُس شاہِ ستور کی
 دار کو سمجھے ہوئے ہیں جو سزا منصور کی

نہایت

SWAMI RAMTIRTHA

*Humbaghal dariya se hai ai qatra-e-betab tu
Pehle Gauhar tha bana ab Gauhar-e-nayab tu
Aah khola kiss ada se tunay raz-e-rang-o-bu
Main abhi tak hoon aseer-e-imtiyaz-e-rang-o-bu
Mit ke gauga zindagi ka shorish-e-mehshar bana
Yeh sharara bujh ke aatishkhana-e-aazar bana
Nafiye hasti ik karishma hai dil-e-aagah ka
'La' ke dariya mein nihaan moti hai 'illallah' ka
Chashm-e-na-bina se makhfi maniye-anjaam hai
Tham gayi jis dum tadap seemaab seem-e-khaam hai
Toad deta hai but-e-hasti ko Ibraheem-e-ishq
Hosh ka daaru hai goya masti-e-tasneem-e-ishq
Kya kahooun zindoun se main us Shahid-e-mastoor ki
Daar ko samjhe huei hain jo sazaa Mansoor ki*

- Iqbal



Rama, one year before Iqbal composed the poetic tribute entitled *Swami Ramtirtha* in London



(I)

ہم بغل دریا سے ہے اے قطرۂ بے تاب! تو
پہلے گوہر تھا بنا اب گوہرِ نایاب تو



ہمبغال دریا سے ہے ای کترے بے تاب تُو
پہلے گوہر تھا، بنا اب گوہرے نایاب تُو



Humbaghal dariya se hai ai qatra-e-betab tu
Pehle gauhar tha bana ab gauhar-e-nayab tu

ENGLISH TRANSLATION

Oh restless drop! you have left your separate droplet form and merged into the ocean. Earlier you were a pearl but now have become a pearl which is unattainable.

SPIRITUAL INTERPRETATION

In the very first line of this philosophical elegy, through symbolic expression, Rama has been compared to a restless drop by Iqbal, and the all-pervading and interpenetrating God is compared to the ocean of eternity. Here Iqbal expresses the fact that a drop does not remain a drop after being merged in ocean, it loses its identity and becomes the Ocean itself. Similarly Rama, after losing his physical identity has merged in God completely. According to Vendanta we can say, he has achieved the state of *Brahmleen* or absorption in the Supreme Spirit in other words he has attained immortality.

In the second line of the couplet Rama is first compared to a pearl and then to a rare or unattainable pearl. Both symbols represent two different states of this great personality - the first when he was in the body and existed as a Self realized or God realized soul; and the second one represents the ultimate state of perfect union with the Supreme Spirit after his physical demise.

Let us ponder deeply over this unique mystic couplet.

QATRA-E-BETAB

The very first line of this poem seems to be a true life sketch of Swami Ramatirtha. It reveals the agony and the ecstasy of this God-intoxicated soul; a soul which has passed through great trials and tribulations in the stages of his path of spiritual progress.

It is said that *wise men think alike* so the identical frequency of thought that we find between Iqbal and Rama is apparent from a letter Rama wrote to his guru Bhagat Dhanna Rama 'Rabbji', dated 10 Dec 1894, in which he mentioned:

"Like a bubble in water I have fulfilled myself
I have dissolved my ego in Bliss;
And in this Ocean of Bliss
I have emptied the vessel of my body of egoism."

Later on in one of his poems which was composed in Kashmir, Rama has revealed this state of mind in following couplet:

دریا سے حُباب کی ہے یہ صدّا
تُم اور نہیں ہم اور نہیں
مجھ کو نہ سمجھ اپنے سے جُدا
تُم اور نہیں ہم اور نہیں

दरिया से हुबाब की है ये सदा
तुम और नहीं हम और नहीं
मुझको न समझ अपने से जुदा
तुम और नहीं हम और नहीं

*Dariya se hubaab ki hai ye sada
Tum aur nahi hum aur nahi
Mujh ko na samajh apne se juda
Tum aur nahi hum aur nahi*

The voice of the bubble in the river says 'You and I are one. Do not think yourself to be different, You and I are one'.

The whole mystic story of Rama begins and ends in this one line. If we meditate the first line of the first couplet of Iqbal's tribute we will see that

here the two stages of Rama's spiritual life are depicted by Iqbal clearly. The first one refers to when Iqbal knew Rama in Lahore and when he was at his wits end to see the maddening passion to attain atonement with God, that this young seeker of truth from Muraliwala, expressed while he was still, by profession, a Professor of Mathematics. And the second stage is the stage of perfect God-realization.

It is noteworthy that when Iqbal came in close touch of Rama, the latter was passing through a very crucial stage of his spiritual development.

KASHMIR

It is a well known fact that the valley of Kashmir, which is known as, the Paradise on Earth, remained a land of spiritual awakening for sages, mystics and sufies for a long time. Apart from ancient sages mystics like Luldyad (Lalleshwari) and sufies like Nurudin (Nund Rishi) and Shah Hamdaan are living examples of this fact. It is note worthy that Shah Hamdaan, a great sufi saint of Iran came to the valley of Kashmir for the sake of spiritual enlightenment in 14 century AD and met Luldyad. The spiritual atmosphere of Kashmir has given birth to a great philosophy of monism named as Shaiv Darshan which is parallel to Advait (Non-dualism) Philosophy to a great extent. This back ground attracted Rama to visit Kashmir. Iqbal, being a Kashmiri, was also aware of this fact.

During his stay in Kashmir Rama paid visits not only to the holy places of Kashmir but the famous Shrine of Amarnath in the first week of August in 1899. This was the very period when Rama attained a higher stage of spiritual development. Although, a year back, Rama had passed through a phase of self-realization near the bank of Ganga, in Himalayas near Rishikesh (Haridwar), yet this spiritual trip to Kashmir worked as a catalyst in it which was unique in itself. This was the reason when Rama came back to Lahore he was completely changed spiritually. His friend Iqbal noticed it minutely but he remained mum.

نہ ہو گنگ کیونکر زباں واقفوں کی
کہ ہے رازِ دلبر چھپانے کے قابل

न हो गुंग क्यूं कर जुबां वाक़िफ़ों की
के है राज़े-दिलबर छुपाने के क़ाबिल

*Na ho gung kyun kar zubaan waqifon ki
Ke hai raz-e-dilbar chhupane ke qabil*

Why should not the tongue of a knower be stricken dumb, As the secret
of the beloved is to be concealed.

SHEIKH MOHAMMAD ABDULLA

Later on after three decades of Rama's physical demise, Iqbal, in a mystic mood, during one of his discussions on Kashmir with Sheikh Mohd. Abdulla, then a young revolutionary leader of Kashmir, mentioned the above stated facts related to the spiritual evolution of his friend. It is note worthy that Sheikh Mohd. Abdulla (later on after independence the Chief Minister of Jammu and Kashmir), when studying at Lahore, according to his autobiography in Urdu (Aatish-e-Chinar), used to go to see Dr. Mohd. Iqbal to pay his regards.

Sheikh Mohd Abdulla told this very fact in a public meeting (Swami Ramtirtha Birth Centenary Celebrations) which was organized by him for Ramtirtha Kendra on 8th August 1974 in Rambagh at Srinagar in Kashmir. During that meeting he showed his desire to publish Rama's travelogue of Kashmir in Urdu, which was later on published by Ramtirth Kendra, Saharanpur, U.P., India. It is note-worthy that Sheikh Mohd. Abdulla sent a message for *Sair-e-Kashmir* in which he had mentioned the above fact too. The related part of the message, which was published in the book *Sair-e-Kashmir* is as follows:

"It is on record that Swami Ramtirtha had a deep interest in Kashmir and that, during his brief stay in the valley about three-quarters of a century ago, his spiritual evolution was accelerated by his visits to its holy places."

When Iqbal composed this poem on Swami Ramtirtha he must be having the above mentioned letter written to Rabbji and the very poem composed in Kashmir, in his mind otherwise he would not have addressed him as a Qatra-e-betab.

GAUHAR-E-NAYAB

Now we reflect on second line of the first couplet in the light of the aforesaid facts. A pearl is a rare gem, it has a lusture of its own which is unique and everlasting. There are also rare peerless pearls which exhibit a brilliance par excellence and are exquisite and priceless. Only a skilled gemologist can judge its true worth. Iqbal at the time of composing this poem (end of 1906) was completely engrossed in studying philosophical literature of the whole world, especially the philosophical Persian literature, had come in a position to judge pearls in human form as a true *gohri*. It is note-worthy that later on Iqbal had gauged the worth of some extraordinarily spiritually developed personalities. For his friend whom he knew internally to a great extent, he used the term *Gauhar-e-nayab* which means a rare pearl.

According to Dr. Hira Lal Chopra during one of his conversations with Iqbal when the latter came across Rama for the first time in Lahore, Rama was a young Punjabi lad known as Tirth Rama Goswami and to his surprise he was the most extraordinary personality he had ever seen. In addition to this Iqbal told that he was amazed to see a strange divine halo around Rama and all that he did. He was amused to see his high state of spiritual development so early in life also. In nut-shell he was charmed and mesmerized by the self intoxication of Tirth Rama Goswami and found himself drifting towards this cherubic boy, so 'young in years and old in hours' adapting to his own applied Vedanta which later on became the source of Iqbal's great philosophy of the Self.

Iqbal was a witness to all the spiritual experiences of Rama when the latter was in the final stage of his experiments with Truth, the all-pervading God, in the city of Lahore. This continued till Rama finally embraced God, the All, after renouncing all kinds of physical attachments and reaching the state of *Wasil-ul-Haq* and became a pearl which is unattainable that is *gauhar-e-nayab*, an appellation given to Rama by Iqbal.

(II)

آہ! کھولا کس ادا سے تُو نے رازِ رنگ و بو
میں ابھی تک ہوں اسیر امتیازِ رنگ و بو



آہ! خولا کس ادا سے تُو نے رازِ رنگ و بو
میں ابھی تک ہوں اسیر امتیازِ رنگ و بو



Aah khola kiss ada se tunay raz-e-rang-o-bu
Main abhi tak hoon aseer-e-imtiyaz-e-rang-o-bu

ENGLISH TRANSLATION

Aah ! How successfully you have disclosed the secret of the world of colour and smell. That I (your friend) is still under the influence of it.

SPIRITUAL INTERPRETATION

Iqbal begins this couplet with an exclamatory word *aah!* which indicates the remorseful state of his mind at the time of composing this verse which is full of philosophy and mysticism.

WHY AAH?

Goswami Brijlal (later on Tehsildar - Jammu & Kashmir state), a worthy nephew of Swami Ramtirtha, published an authentic biography of Swami Ramtirtha in 1942 from Muraliwala. It is note-worthy that Goswami Brijlal, who was nearer to Rama than his own son Goswami Madan Mohan, remained with him like his shadow at Lahore. This is the reason he was the only person who was an eye witness of Rama's meetings with important personalities like Swami Vivekanand, Mrs. Annie Basent, Mahatma Hansraj and Sheikh Mohd. Iqbal etc in Lahore. Rama, after resigning from the post of Reader of Mathematics from Oriental College, where Sheikh Mohd. Iqbal was his colleague, bid adeu to Lahore forever in the third week of July 1900. At this occasion Swami Ramtirtha sent his nephew Goswami Brijlal to Jammu bearing a poetical letter for his intimate friend (whom with Rama had once exchanged his turban as a gesture of affection and honour, when both of them were in Sialkot) Pt. Ramdhan (later on, the Governor of Jammu) to join him according to his previous promise. It is note-worthy that during one of the discussions which used to be held at the residence of one of the author (Dr. Kedar Nath Prabhakar) at Gujranwala, as stated in the Preface,

Goswami Brijlal told that he first of all went to meet Sheikh Mohd. Iqbal to inform him about Rama's decision to renounce the mundane world, which was nothing else but a form of death while body remains in existence. He, according to his uncle's instructions showed the letter to his friend Sheikh Mohd. Iqbal which was nothing else but a silent message. According to Goswami Brijlal, Sheikh Mohd. Iqbal read it and got lost in silence. The letter which transported Iqbal into a spiritual trance of silence is as follows:

رہا ہے ہوش کچھ باقی اُسے بھی اب نہ بڑے جا
یہی آہنگ اے مطربِ پسر! کنگ اور چھیڑے جا
مجھے اس درد میں لذت ہے، اے جوشِ جنوں! اچھا
میرے زخمِ جگر کے ہر گھڑی ٹانگے اُدھیڑے جا
اکھڑتا دم، کلیجہ مُخھ کو آنا، زار بیتابی
یہی ساحل پہ آنا ہے، لگے ہیں پار بڑے جا
ہے نالہ زار نے پایا، سراغِ ناقہ لیتی
مبادا قیس آہنچے، ہڈا کو زور چھیڑے جا
کہاں لذت، کہاں کا درد، طوفاں کیسا، زخمی کون
حقیقت پر پہنچتے ہی رٹے کیا خوب چھیڑے جا
اے ہٹ نا خدا، پتووار! مڑلے، ٹوٹ پڑ طوفاں
اڑا اڑا دھم، اڑا اڑا دھم، کراؤں کو تھپیڑے جا
ہیں ہم تم داخلِ دفتر، تم مہ میں ہے دفترِ گم
نہ مجرم مدعی باقی، رٹے کیا خوب بکھیڑے جا

رام



रहा है होश कुछ बाक़ी उसे भी अब निबेड़े जा
 यही आहंग ऐ मुतरब पिसर ! टुक और छेड़े जा
 मुझे इस दर्द में लज़्ज़त है, ऐ जोशे-जुनूँ ! अच्छा
 मेरे ज़ख़्म-ए ज़िगर के हर घड़ी टाँके उधेड़े जा
 उखड़ना दम, कलेजा मुँह को आना, ज़ार बेताबी
 यही साहिल पे आना है, लगे हैं पार बेड़े जा
 है नाला-ए ज़ार ने पाया, सुराग-ए नाक़ए-लैला
 मुबादा कैस आ पहुँचे, हुदा को ज़ोर छेड़े जा
 कहाँ लज़्ज़त, कहाँ का दर्द, तूफ़ाँ कैसा, ज़ख़्मी कौन
 हकीक़त पर पहुँचते ही मिटे क्या ख़ूब झेड़े जा
 अरे हट नाख़ुदा, पतवार ! मुड़ ले, टूट पड़ तूफ़ान
 अड़ा ड़ा धम, अड़ा ड़ा धम, करारों को थपेड़े जा
 हैं हम तुम दाख़िल-ए-दफ़्तर, खुमे मय में है दफ़्तर गुम
 न मुजरिम मुद्दई बाक़ी, मिटे क्या ख़ूब बखेड़े जा



Raha hai hosh kuchh baqi usse bhi ab nibede ja
Yahi aahung ae mutrab-pisar ! tuk aur chhede ja
Mujhe iss dard mein lazzat hai, ae josh-e-junoon achha
Mere zakhme-jigar ke har ghadi tanke udhede ja

Ukhadna dam, kaleja muh ko aana, zaar-betabi
Yahi sahil pe aana hai, lagay hain paar bede ja

Hai nala-e-zaar ne paya, surag-e-naaqa-e-laila
Mubaada Qais aa pahunche, huda ko zor chede ja

Kahaan lazzat, kahaan ka dard, tufaan kaisa, zakhmi kaun
Haqeeqat pur pahuchte hi mitay kya khub jhede ja

Array hat nakhuda! Patwar! mud le, toot pud tufaan
Ada da dham, ada da dham, kararon ko thapede ja

Hain hum tum dakhil-e-daftar, khum-e-maye mein hai daftar gum
Na mujrim mudda-i baqi, mitay kya khoob bakhede ja



If any spark of consciousness remains, divest yourself even of that. O minstrel lad, that strain again! In this pain lies deep delight.

Stir up the wound in my entrails every single moment, O fervour of madness !

Hot tears, gasping for breath, spewing up the heart, This is the course for the further shore. Ply your bark.

A prolonged lamentation has finally led to finding the whereabouts of Laila, now that Majnoon is so close to his goal, urge the camel to move fast.

Where is pleasure, where is pain, who is afraid of the storm, who cares for being inflicted by wounds, when the reality is once attained, all this bickering ceases.

Helmsman, stand back! Rudder, swing free ! The storm has struck. Keep slashing at the waves.

Now you and me have entered a court-room which has suddenly dissolved in the ecstasy like that of wine. Neither plaintiff nor defendant remains, all entanglements are over. What joy !

This incident reminds us the following parable explained by Rama in one of his lectures entitled *The Way to Realization*:

THE PARROT AND THE SAGE

There was a parrot, you might say a slave who heard about a certain sage (who had come to the town, and was living on the bank of a river), during a certain meeting of wise men held at his master's house. This parrot that was confined in the cage, or this slave asked the gentleman who was talking about the sage, to go to the sage on his behalf and ask him to tell certain means of escape for this confined bird or enslaved person. Well the gentleman, went to the sage at the time when he was bathing in the river, and put to him this question, "How could he be released?" Just when the question was put, the sage was seen to be carried off by the torrent; he was observed by the people of the town as dead. The people who were witnessing this stage of the sage were astonished and rebuked the person who put the message of the parrot or the slave. The people thought that the saint was fainting or was swooning through pity for the imprisoned parrot, or through sympathy for the bound slave. The saint did not recover that day, so it appeared. Well, next day, when the meeting was held again at the place where the encaged bird was, or where the confined slave was, the parrot, or you might say, the slave asked the gentleman who had interviewed the saint, whether his message had been conveyed to him. The gentleman said that the message had been conveyed, and added that he was sorry to convey the message from such a wretched fellow as the encaged bird, or from such a sorry person as the bound slave. The parrot or the slave inquired why he was sorry. Then the gentleman said that just when the message was conveyed, the sage fainted away. And all the people were wondering, were astonished, what all this meant. But the parrot or the slave explained the whole secret. The parrot or you might say, the slave was not

intelligent, but immediately after hearing that, the parrot fainted. He fainted and was dead to all intents and purposes. There the bystanders were surprised, lo, this must be a strange message, which had caused the death of two. When the message was conveyed to the saint, the saint died, and when the message was repeated to the parrot or the slave, the slave died. Do you know what happened next ? When the bystanders saw that the parrot was dead, they thought it no longer worth while to keep the parrot imprisoned. They opened the cage, and immediately the parrot flew out and said, "O people, O audience, who gather here every day to hear the sacred Scriptures, you do not know how realization, salvation, inspiration is to be achieved. I have learnt it to-day from the answer to my message that I received from that saint. The saint did not faint, the saint as it were answered my message ; the saint by fainting, by falling in swoon, told me the way to realization. The path to salvation, the way to realization is apparent death, that and nothing else, crucifixion and nothing less, there is no other way to inspiration.

Although Iqbal could not accompany Rama physically yet he remained with Rama spiritually till his physical end otherwise such a composition would have not been composed.

Thus the silence of Iqbal was his reply as asserted by him in one of his compositions:

خاموشی گفتگو ہے
بے زبانی ہے زُباں میری



खामोशी गुफ्तगू है
बेजुबानी है जुबां मेरी

—◆—

Khamoshi guftgu hai
Bezubani hai zubaan meri

—◆—

I talk through silence, speechlessness is my voice.

The same idea has been penned down by another poet thus:

چُپ رہ کر بھی بہت کچھ کہہ دیا کرتے ہیں لوگ
خاموشی بھی ہے طرزِ گفتگو دوستو

—◆—

चुप रहकर भी बहुत कुछ कह दिया करते हैं लोग
खामोशी भी है तर्ज - ए गुफ्तगू दोस्तो

—◆—

Chup rehkar bhi bahut kuch keh diya karte hain log
Khamoshi bhi hai tarz-e-guftgu dosto

—◆—

People do convey a lot by keeping mum, silence is also a mode of conversation.

When Sheikh Mohd. Iqbal composed the poem on which this very book is based in London the above mentioned poetical message must have flashed in his conscious mind and therefore he uttered the word Aah.

RANG-O-BU

In this couplet Iqbal used a term *rang-o-bu* twice, which is of great importance from the philosophical as well as spiritual point of view. Here he points out that Rama had not actually renounced the word of name and form, but that rather he had realized the secret hidden beneath it. In other words Rama renounced his attachment to the world rather than the world itself, as it is impossible to leave this world while still being in the body. All that we perceive through our senses is in reality the manifestation of the One Eternal Truth. To understand this secret the seeker has to gain the knowledge of the Self which is the most difficult thing to attain. Iqbal's dear friend Rama had that inner awakening, and that ultimate knowledge so as to be able to see through the physical world to the ultimate Truth, just as an X-Ray machine sees the bones beneath the flesh. Rama noted this act down in one of his English verses:

From my Radium heart
X Rays do start,
To the objects of all sorts
Transparency impart,
On all sides and parts
What a marvelous Art.

It will be useful to mention here that Swami Ramatirtha's abandonment of all worldly ties and his consequent realization of the Self, was not the work of a day, it took years (according to Hinduism it takes births) and a gradual process of self purification and renunciation.

Rama passed through three mystical stages of spiritual awakening or the unveiling of mystic knowledge:

1. The first stage of mystical spiritual awakening started when he was a professor of mathematics in Lahore. He was gradually overcoming body conscious-ness at that time. And he himself confirmed this through one of his Urdu compositions which he recited during his famous lecture entitled 'The Path of truth':

سَآنپ جیسے کینچلی کو پھینک نام و تنگ کو
 بے سلاح کے بس میں آتا ہوں مجھے پکڑو کوئی



साँप जैसे केंचुली को फेंक नामोनांग को
 बेसिला के बस में आता हूँ, मुझे पकड़ो कोई



Saanp Jaise keinchuli ko, faink nam-o-nang ko
Be silah ke bas main aata hoon, mujhe pakado koi



Cast off name and reputation as a snake casts off its skin. I can be conquered if you throw away your weapons.

As a snake forsakes its old skin without feeling any attachment for it, so should man also become detached from the world of illusion or *rang-o-bu*.

2. The second stage of Rama's spiritual evolution occurred in Mussoorie Hills in 1902 when he was able to detach himself completely from the world of illusion, which he then regarded as a thorn causing much uneasiness to the Soul. In this poetical letter as a reply to maulvi Muhammad Hussain Khan Azaad (Laiya- Pakistan) he wrote -

یہ جسم و اسم کا کانٹا جو بے ڈھب سا کھٹکتا تھا
 خلیش سب مٹ گئی کانٹا نکل جانا مبارک ہو



ये जिस्म-ओ-इस्म का काँटा जो बेढब सा खटकता था
 खलिश सब मिट गई काँटा निकल जाना मुबारक हो



*Ye jism-o-ism ka kanta jo be-dhab sa khataкта tha
Khalish sab mit gayi kanta nikal jana mubarak ho*



The prickly thorns of name and form (rang-o-bu) have vanished, bravo!

3. The third and final stage of his mystic evolution occurred when Rama returned from America and got completely lost in Brahm, the Supreme Spirit, renouncing all consciousness of the colourful mundane world.

آہا عجب تماشا میرا نہیں ہے کچھ بھی
دعویٰ نہیں ذرا بھی اس جِسْم و اسم پر ہی
یہ دست و پا ہیں سب کے آنکھیں یہ ہیں تو سب کی
دُنیا کے جِسْم لیکن میرے ہی بن گئے سب



आहा अजब तमाशा मेरा नहीं है कुछ भी
दावा नहीं ज़रा भी इस जिस्म-ओ-इस्म पर ही
ये दस्त-ओ पा हैं सब के आँखें ये हैं तो सब की
दुनिया के जिस्म लेकिन मेरे ही बन गये सब



*Aaaha ajab tamasha mera nahi hai kuch bhi
Dawa nahi zara bhi is jism-o-ism par hi
Ye dast-o-pa hain sab ke ankhain ye hain to sab ki
Duniya ke jism lekin maire hi bun gaye sab*



Aaha, how strange, I own nothing at all, I lay no claim to body or personality
(the world of rang-o-bu); If I have eyes, hands and feet, they belong to
everyone; Yet the whole world has become my own.

Here Ramatirtha reveals the ultimate art of renunciation (*adda*). Just like Iqbal, he also uses the same exclamation '*aaha!*' in this Urdu verse which is again an indication that these twin poet philosophers were thinking in the same frequency. It shows the sudden joy or ecstasy that Rama felt during moments of supreme mystic experience, or Self-realization.

The above mentioned composition is perhaps Rama's last and final Urdu composition, as afterwards he completely became one with the divine and did not write anymore.

All above mystic stages were in Iqbal's conscious mind that is why he not only used the term Rang-o-bu but the art (*adaa*) through which Rama has opened the secret.

(III)

مٹ کے غوغا زندگی کا شورِش محشر بنا
یہ شرارہ بھج کے آتش خانہ آذر بنا



मिट के गौगा ज़िन्दगी का शोरिशे महशर बना
यह शरारा बुझ के आतिशखानाए आज़र बना



Mit ke gauga zindagi ka shorish-e-mehshar bana
Yeh sharara bujh ke aatishkhana-e-aazar bana

ENGLISH TRANSLATION

The clamour of life (Rama's) came to an end and became the vociference of the day of judgement. In the same way the little spark of life (Rama's) turned into the fireplace of Godhead.

SPIRITUAL INTERPRETATION

SHORISH-E-MEHSHAR

In the first line of the third couplet of this tribute Iqbal says that after the physical demise of Swami Ramtirtha, his din of life silenced and turned into the tumult of the doom. Here din of life means all the commotion of the mundane life and the tumult of the doom is the supreme uproar at the time of ultimate annihilation of this world.

In the second line of this couplet Iqbal states that like the din of life, the spark of his life after being extinguished has been transformed into the fire temple of *Aazar*. Here Iqbal uses a term *Aazar* which means angel of the Sun, which is a gigantic ball of divine fire. It is interesting to know that *Aazar* was the name of Ibraheem's father also who used to mould the idols but here Iqbal's purport is the divine *aatishkhana* or fire temple only. It will not be out of place to mention that Iqbal has used the word *Aazar* as the father of Ibraheem almost ten to eleven times at various places in his poems. This was the first and last time when Iqbal has used it differently. One striking example is the second last couplet of his popular poem *Nanak* which is as below:

بُت کدہ بھر بعدِ مدّت کے مگر روشن ہوا
نورِ ابراہیم سے آزر کا گھر روشن ہوا

बुतकदा फिर बाद मुददत के मगर रौशन हुआ
नूरे इब्राहीम से आज़र का घर रौशन हुआ



Butkada phir baad muddat ke magar raushan hua
Noor-e-Ibraheem se Aazar ka ghar raushan hua



However, the idol house again became lighted after eons, the house of *Aazar* became lighted with *Ibraheem's* light.

According to the *Vedas* the spark of life is called *Jyoti* or *atman* as well as the Sun is called the *jyoti* or *atman* of the Universe. So the flame of life (*jyoti*) has to merge ultimately into the spark or *Jyoti* of the Universe. This phenomenon occurs when one attains the state of complete absorption in the Supreme Spirit in his life time like Swami Ramtirtha.

It is a matter of great importance that Iqbal used similies like *shorish-e-mehshar* and *aatishkhana-e-aazar* for a Hindu Saint, Swami Ramtirtha. He did so because he had seen Swami Ramtirtha at the final stage of spiritual plane.

Following abstracts from Rama's poetry (Urdu and English) are the living evidence of the aforesaid fact:

تمام دُنیا ہے کھیل میرا
میں کھیل سب کو کھلا رہا ہوں
کسی کو بے خود بنا رہا ہوں
کسی کو غم میں رُلا رہا ہوں



तमाम दुनिया है खेल मेरा
मैं खेल सबको खिला रहा हूँ
किसी को बेखुद बना रहा हूँ
किसी को ग़म में रुला रहा हूँ

—◆—

*Tamam duniya hai khel mera
Mai Khel sab ko khila raha hoon
Kisi ko bekhud bana raha hoon
Kisi ko gham mein rula raha hoon*

—◆—

The whole world is mere a game to me. I am the one behind the game bringing some to the state of ecstasy and some to weep in agony.

—◆—

بادشاہ دُنیا کے ہیں مہرے مری شطرنج کے
دل لگی کی چال ہیں سب رنگ صلح و جنگ کے

—◆—

بادشاہ دُنیا کے ہیں موہرے مری شترنج کے
دिल्लीगी की چال है सब रंग सुलहो जंग के

—◆—

*Badshah duniya ke hain mohare meri shatranj ke
Dil lagi ki chal hai sab rang sulho jung ke*

—◆—

The kings of the earth are my chessmen, all the phases of peace and war are stages in the game.

—◆—

تمسخر سے ہوئے تھے قید ساڑھے تین ہاتھوں میں
ولے اب وسعت فکر و تحیل سے بھی بڑھ جانا مبارک ہو

—◆—

तमसखुर से हुए थे कैद साढ़े तीन हाथों में
वले अब वुसअते फिकरो-तख़ैयुल से भी बढ़ जाना मुबारक हो

—♦—

*Tamaskhur se huay the quaid sade teen hathon mein
Vale ab wussat-e-fikro-takhaiyul se bhi barh jaana mubarak ho*

—♦—

At first confined in a human body by way of a joke, you have now surpassed the wide realms of thought and imagination, Bravo !

ڈٹ کر کھڑا ہوں، خوف سے خالی جہان میں
تسکینِ دل بھری ہے میرے دل میں، جان میں
سوئگھے زماں مکاں، میرے پاؤں میں سگ
میں کیسے آسکوں ہوں، قیدِ بیان میں؟

—♦—

डटकर खड़ा हूँ, खौफ से खाली जहान में
तसकीने - दिल भरी है मेरे दिल में, जान में
सूँघे ज़माँ मकाँ, मेरे पा को मिसाले - सग
मैं कैसे आ सकूँ हूँ, कैदे - बयान में?

—♦—

*Dat kar khada hun, khauf se khaali jahan mein
Taskeen-e-dil bhari hai mere dil mein, jaan mein
Soonghe zamaan makaan mere pa ko misaal-e-sag
Main kaise aa sakun hun, qaid-e-bayan mein?*

—♦—

I defy the world fearlessly, contentment rules in my heart. Time and space are like dogs sniffing at my heels. How can I be imprisoned in a description?

نیچر کے لاز سارے، احکام ہیں ہمارے
 کیا مہر کیا ستارے ہیں مانتے ایشارے
 جوں دست و پا ہر اک کے، مری پیری چلتے



नेचर के लॉज़ सारे, अहकाम हैं हमारे
 क्या मेहर क्या सितारे, हैं मानते इशारे
 ज्यों दस्तो-पा हर इक के, मर्ज़ी पे मेरी चलते



*Nature ke laws saare, ahkaam hain hamaare
 Kya mehar kya sitaare, hai maante ishare
 Jyon dast-o-pa har ik ke, marzi pe meri chalte.*



All laws of nature are my commands, the sun and the stars act at my beck
 and call, all feet and hand move at my bidding.

ENGLISH COMPOSITIONS

I cannot die though for ever death
 Weave back and fro in the warp of me.
 I was never born, yet my births of breath
 Are as many as waves on the sleepless sea.



I am the origin and end
 Of all the changeful universe,
 There is, oh mankind, naught beyond;
 For all is strung on me alone.



I threw my arm around my love
Lo! all the world is clasp, I find.



Oceans, winds, and earths are running
In me as in city lanes.
My infinite, infinite joy expresses
In heavenly music, celestial strains.



I shall shower oceans of love
And bathe the world in joy!
If any dare oppose, welcome! come,
For I shall shower oceans of love.



(IV)

نَفِی ہستی اک کرشمہ ہے دلِ آگاہ کا
”لا“ کے دریا میں نہاں موتی ہے ”إِلَّا اللّٰہ“ کا



नफ़िये हस्ती इक करिश्मा है दिले आगाह का
'ला' के दरिया में निहाँ मोती है 'इल्लल्लाह' का



*Nafiye hasti ik karishma hai dil-e-aagah ka
'La' ke dariya mein nihaan moti hai 'illallah' ka*

ENGLISH TRANSLATION

Renunciation of finite existence is a miracle performed by the knowers of the heart. Hidden in the ocean of negation lies the pearl of 'Naught but Allah'.

SPIRITUAL INTERPRETATION

NAFI HASTI & DIL-E-AAGAH

Here Iqbal has used the terms *nafi hasti* and *dil-e-aagah* in the first line of the fourth couplet which are in true sense two phases of a coin. It is understood that the one who will be *nafi hasti* must be *dil-e-aagah* too because one can't be a *dil-e-aagah* without being *nafi hasti*. According to Iqbal *nafi hasti* or the denial of Existence is the Love's gesture of the informed heart or *dil-e-aagah*. Literally, *nafi hasti* means complete annihilation of the ego or the little self and in the same way *dil-e-aagah* means the heart of those who have attained divine power to see the Inner Self; which is possible only for enlightened saints and sufies. Thus in this way *nafi hasti* and *dil-e-aagah* are undoubtedly supplementary to each other.

LA KA DARIYA

In the second line of the fourth couplet of this poem Iqbal mentioned a term *la ka dariya* which means negation or denial of everything except God. Here negation or denial indicates detachment from all the inanimate and animate objects of this mundane world. As per Iqbal the pearl of *Illallah, naught but Allah* (a part of *Kalma Toheed* as mentioned in the Holy Quran) is concealed in the river or ocean of negation or denial. It is also a Universal Truth, that one can't achieve the Supreme Spirit without passing through the

path of negation. It is note worthy that the term *la* is also known as *Kalma Nafi* and the practical implementation of this fact in one's life is *Nafi hasti*.

In Vedantic theory the realization of Brahm or the Supreme spirit is not possible without renunciation and adoptation of *Sanyasa* which is a practical implementation of renunciation. It is note-worthy that *la* or *Kalma Nafi* and renunciation are parallel terms. In Sufism it is negation or denial and in *Vedanta* it is renunciation. So both stress on the same theory which is of great interest. If denial or renunciaton is spontaneous and not imposed, is of real value. This can be possible when one passess the process of *riyazat* or *tapa*. Thus the denial or renunciation which is without *riyazat* or *tapa* is of no importance. Indian saints as well as Persian mystics like Jalaluddin Rumi have condemned such renunciation without self mortification and Iqbal is also of this opinion.

It is remarkable that this very statement of Iqbal in this couplet is a landmark in this mystic composition.

It is worth mentioning here that Swami Ramtirtha was also a practical follower of this concept, this is the reason why Iqbal appreciates Rama. In Rama's words:

لہو کا دریا جو چیرتے ہیں
ہیں تخت پاتے وہی حقیقی
تعلقوں کو جلا بھی دو سب
کھڑے ہیں روم اور گلا رُکے ہیں



लहू का दरिया जो चीरते हैं,
हैं तख्त पाते वही हक़ीक़ी
ताल्लुकों को जला भी दो सब,
खड़े हैं रोम और गला रुके हैं

—◆—

*Lahu ka dariya jo cheerte hain
Hain takht paate wahi haqiqi
Taalluqon ko jala bhi do sab
Khade hain rom or gala ruke hain*

—◆—

Break down all worldly associations, cross the river of blood and you will attain the throne of Truth. His nerves are atingle and his throat ran dry.

Which is quite understood.

Swami Ramtirtha has mentioned a formula for spontaneous detachment or denial in another quatrain of the aforesaid poem which is though mystical yet has a ting of humour also:

ٹھگلوں کو کپڑے اُتار دے
لٹا دو اسباب و مال و زر سب
خوشی سے گردن پہ تیغ دھر تب
کھڑے ہیں روم اور گلا رُکے ہیں

—◆—

ठगों को कपड़े उतार दे दो
लुटा दो अस्बाबो - मालो - ज़र सब
खुशी से गर्दन पे तेग धर तब,
खड़े हैं रोम और गला रुके हैं

—◆—

*Thagon ko kapade utar de do
Luta do asbab-o-maal-o-zar sab
Khushi se gardan pe tegh dhar tab
Khade hain rom aur gala ruke hain*

Hand over your robes to the thugs or dupers and allow to be plundered all your possessed wealth, household valuables and other precious items including gold etc. Bow your head before the sword of detachment with great pleasure. His nerves are atingle and his throat ran dry.

Such like detachment or denial is nothing else but *zinda gi marna* which is true renunciation according to the Vedic Scriptures. According to Swami Ramtirtha one who gets a taste of this kind of spiritual martyrdom will not only kick the royalty but to him all the wealth and prosperity appear dull.

اس مرنے میں کیا لذت ہے
جس مُنہ کو چاٹ لگے اس کی
ٹھو کے ہے شہنشاہی پر
سب نعمت دولت ہو پھینکی

इस मरने में क्या लज़ज़त है,
जिस मुँह को चाट लगे इसकी
थूके है शहंशाही पर,
सब नेअमत दौलत हो फीकी

*Is marne mein kya lazzat hai,
Jis munh ko chaat lage is ki
Thuke hai shahanshahi par
Sab nayamat daulat ho pheeli.*

What joy in this death ! The heart that is compelling in habituation. Whoever savours it would spit upon a kingdom and account all the joys of wealth as naught.

Swami Ramtirtha has reached this stage and all the mundane world had lost its lusture for him and Iqbal was fully aware of this fact. It is note

worthy that Rama one day before leaving Lahore for ever practically applied the above stated formula at him and opened his house to all to take anything they like. That very night he stayed in his own house like a guest with his family, consigning himself and his family like *dil-e-aagah*, completely into the hands of the one and only all pervading God. The next day he caused the whole city to burst into tears when he proceeded to the railway station, with his wife, two sons and some friends, like a procession going for cremation. This is a rare example of *nafi hasti* in the history of mystic world. This strange type of procession like a *janazaa* ended on the platform with a song which Rama had composed the night before, being sung by Shri Narayan Das Seth, who later became Narayan Swami. Iqbal was one of the eye-witness of this event. Here is his song of renunciation or the negation of all physical attachments which while keeping in mind Iqbal wrote his very tribute:

الوداع آئے میری ریاضی! الوداع
 الوداع آئے پیاری راوی! الوداع
 الوداع آئے اہل خانہ! الوداع
 الوداع آئے معصوم ناداں! الوداع
 الوداع آئے دوست و دشمن! الوداع
 الوداع آئے شیت و آتش! الوداع
 الوداع آئے کتب و تدریس! الوداع
 الوداع آئے خُبث و تقدیس! الوداع
 الوداع آئے دلِ خدا! الوداع
 الوداع رآم! الوداع آئے الوداع



अल्विदा, ऐ मेरी रियाज़ी ! अल्विदा
 अल्विदा, ऐ प्यारी रावी ! अल्विदा
 अल्विदा, ऐ अहले-ख़ाना ! अल्विदा
 अल्विदा, ऐ मासूमे-नादां ! अल्विदा
 अल्विदा, ऐ दोस्तो-दुश्मन ! अल्विदा
 अल्विदा, ऐ शीतो-ऊशन ! अल्विदा
 अल्विदा, ऐ कुतबो-तद्रीस ! अल्विदा
 अल्विदा, ऐ खुब्सो-तक़दीस ! अल्विदा
 अल्विदा, ऐ दिल ! खुदा ! ले अल्विदा
 अल्विदा, राम ! अल्विदा, ऐ अल्विदा



Alvida, meri riyazi ! alvida
Alvida, ae pyari Raavi ! alvida
Alvida, ae ahl-e-khana ! alvida
Alvida, ae masum-e-nadan ! alvida
Alvida, ae dost-o-dushman ! alvida
Alvida, ae sheet-o-ushan ! alvida
Alvida, ae qutb-o-tadris ! alvida
Alvida, ae khubs-o-taqdis ! alvida
Alvida, ae dil ! Khuda ! le alvida
Alvida, Ram ! alvida, ai alvida



Farewell mathematics, Farewell my dear Ravi! Farewell, family and household? Farewell, ye children and innocents! Farewell, enemy and friend! Farewell, heat and cold! Farewell, books and lecturing! Farewell, piety and depravity! Farewell, O my heart! God! Farewell, (O Rama) to 'Farewell'.



(V)

چشم نابینا سے مخفی معنی انجام ہے
تخم گئی جس دم تڑپ سیما ب سیم خام ہے



चश्मे ना बीना से मख्फ़ी मानिए अंजाम है
थम गई जिस दम तड़प सीमाब सीमे ख़ाम है



Chashm-e-na-bina se makhfi maniye anjaam hai
Tham gayi jis dam tadap seemaab seem-e-khaam hai

ENGLISH TRANSLATION

The meaning of the ultimate end of life is hidden from the eyes which are incapable to see innerself, who are supposed to be blind. Mercury becomes pure silver, when its restlessness vanishes.

SPIRITUAL INTERPRETATION

CHASHM-E-NA-ABINA

In the starting of the fifth couplet Iqbal uses the term *chashm-e-na-bina* which literally means the eye which cannot see. But here Iqbal means to say not an ordinary phenomenon of blindness but the eye which is unenlightened. According to Iqbal the end of an enlightened soul (like his friend Swami Ramtirtha) is hidden from *chashm-e-na-bina*.

There are two types of sights - one is external and the other one is internal. The external eye is known as *chashm-e-zahir* while the internal eye is called *chashm-e-batin*. In Sanskrit *chashm-e-zahir* is known as *charm chakshu* and *chashm-e-batin*, *gyan chakshu*. It is note-worthy that the external eyes have no importance in the way to mystic world on the other hand they are indispensable for the mundane affairs.

Inner eyes among, the Sufi poets, is considered *chashm-e-dil* also. It is note-worthy to mention here the name of Saint Kishan Singh 'Arif', a contemporary to Swami Ramtirtha who was one of such monk poets of Undivided Punjab. Dr. Mohammad Iqbal and Swami Ramtirtha were fans of his mystic poetry. The opening lines of one of his Punjabi poems entitled *Allah Shah Rag Theen Nazdeek*, which has been cited by Swami Ramtirtha in one of his letters written to his preceptor Bhagat Dhanna Ram 'Rabbji' (Gujranwala) dated Feb 3, 1899 is as follows:

جا توں دل دیاں چشماں کھولیں
 ہو اللہ ہو اللہ بولیں
 میں مولا کہہ مارے چیک
 اللہ شاہ رگ تھیں نزدیک

जा तूँ दिल दियां चशमाँ खोलें
 हू अल्लाह, हू अल्लाह बोलें
 मैं मौला कह मारें चीक
 अल्लाह शहरग थीं नज़दीक

Ja tun dil diyan chashman kholein
Hu Allah! hu Allah! bolein
Main Maula keh marein cheek
Allah Shah rag theen nazdeek

If thou opens the inner eyes (*chashm-e-dil*), thou will say, here (heart) is the abode of God. Thou will say with a cry - I am the Lord (*Maulah*). It is a fact that *Allah* is nearer than the jugular vein (*Shah-e-rag*).

A Sufi poet of Punjab whose name is unknown has stated that the heart of man is an abode of God:

مندر ڈھاڈے مسجد ڈھاڈے
 ڈھاڈے جو کچھ ڈھیندا اے
 پر دل نہ ڈھاویں کسی کا بندیا
 رب دلاں وچ رہندا اے

मन्दिर ढा दे मस्जिद ढा दे
 ढा दे जो कुछ ढिन्दा ऐ
 पर दिल ना ढावें किसी दा बन्द्या
 रब्ब दिलां विच रहन्दा ऐ

Mandir ddha de, masjid ddha de
Ddha de jo kuch ddheinda yei
Pur dil na ddhavein kisi da bandya
Rab dilan wich rehnda yei

O bande (the creation of God in human form) You may demolish a temple or mosque or any other place of prayer of worship but beware of breaking anybody's heart which is a dwelling place of none but God.

It is note-worthy that the title of the poem *Allah Shah Rag Theen Nazdeek* is nothing but a Punjabi version of one of the sacred Ayats of the Holy Quran which starts from *Nahnu Aqrabu*. It is worth mentioning that Swami Ramtirtha has used the original Quranic term *Nahnu Aqrabu* in one of his poems in which he has revealed the secret of the extreme nearness of the Supreme Spirit to the seekers-

پھرو ہو رُوئے زمیں پہ یارو
 تلاش میری میں مائے مائے
 عمل کرو تم دلوں میں دیکھو
 میں سخنِ اقرب سنا رہا ہوں

❖

फिरो हो रुए - ज़मीं पे यारो,
 तलाश मेरी में मारे मारे
 अमल करो, तुम दिलों में देखो,
 मैं नहने-अकरब सुना रहा हूँ

❖

Firo ho ruye zamin pe yaro
Talaash meri mein maare maare

Amal karo tum dilon mein dekho
Main nehne aqrab suna raha hoon

❖

(You may) Go round the globe in distress in the search of God. Bring to practice the sacred Aayat *Nahnu Aqrabu*..... And find Him in the heart- the dwelling place of God.

It is nothing but the mystic phenomenon of opening of the eyes of the heart or *chashm-e-dil*. Here Rama used the terms *meri* (mine) and *main* (I) which are generally used by such highly realized souls for their own self which does not indicate the little or finite self but the Supreme or infinite Self. So it is clear that Iqbal's mentioning of *chashm-e-nabina* is nothing else but being deprived of *chashm-e-batin* or *chashm-e-dil*.

Coming to the second line of this couplet we will see that it is noting else but what exactly Iqbal wants to say silently about the end of life of his friend Swami Ramtirtha, whose inner eyes or *chashm-e-batin* was open.

RESTLESSNESS

It is a fact that there are two types of restlessness in human beings - one is for the want or fulfilments of mundane desires, which is common in ordinary man's life; the second one is to attain the final destination i.e., the state of oneness with the Supreme Spirit, which is a characteristic of a seeker

of God. The first type of restlessness is known as *fiqra* among Sufies while the second one is *Zikra*. In Sanskrit they are termed as *chinta* and *chintan*.

The restlessness of a common man or ordinary man is a temporary affair which ends after the fulfilment of particular desire related to the mundane affairs and then again rises and goes on till the end of his physical body. On the other hand the restlessness of the *aarif* or *gyani* never stops but gradually increases to its climax because it is a matter related to the Spirit not of the body, until it merges in the Supreme.

Here this very disturbance of heart has been compared with the innate quality of mercury which is nothing but restlessness. When this restlessness of mercury is vanished, it does not remain mercury but turns into silver. In the same way when the restlessness of an *aarif* or *gyani* ends his spirit becomes the Supreme Spirit and same is the case with Swami Ramtirtha. His restlessness, which was minutely observed by his friend Iqbal, when stopped his spirit turned into the Supreme spirit just after his physical demise. This was the salient secret which Iqbal means to mention in the first line of this couplet.

(VI)

توڑ دیتا ہے بُتِ ہستی کو ابراہیمِ عشق
ہوش کا دارو ہے گویا مستیِ تسنیمِ عشق



तोड़ देता है बुते हस्ती को इब्राहीमे इश्क
होश का दारू है गोया मस्तिए तस्नीमे इश्क



*Toad deta hai but-e-hasti ko Ibraheem-e-ishq
Hosh ka daaru hai goya masti-e-tasneem-e-ishq*

ENGLISH TRANSLATIONS

True love which is called *ishq-e-elahi* or *ishq-e-haqiqi* i.e., love for the Supreme existence which was in the heart of Ibraheem, the holy prophet, tears down the idol of worldly existence. The ecstasy of True Love which is like the celestial bliss of Tasneem, the heavenly river, is a cure to consciousness or awakening of Inner Self.

SPIRITUAL INTERPRETATION

In this couplet as well, the learned Iqbal made use of his vast knowledge of mythological events and historical facts to reveal the hidden truth and to develop a craving in the heart of reader to go deep into spiritual paradise.

In the first line of the sixth couplet Iqbal used two terms - *but-e-hasti* and *Ibraheem-e-ishq*.

Here *hasti* means - being, existence; entity; world; life; wealth, riches; worth, merit. Man unfortunately is lost in worshipping these idols which are actually ephemeral, and not eternal and thus he faces all kinds of misery in the world. For this reason the idol worshippers, commit all kinds of sin and for this reason they are unable to understand the Reality which is hidden. It is note-worthy that among the Sufies, not only idols or statues made of stones are *buts* but the living mortal body of man is also a *but*. The existence of both kinds of *but* either of stone or flesh are ephemeral. Apart from this there is another kind of *but* also, and that is even an idea of other than God. The first two *buts* are visible but the third one is not apparent and Sufies are very much conscious of this third *but* lest it should exist in their heart. In Rama's collection of favourite spiritual songs, Ram Varsha, we see a composition by a poet named Aasee. He puts before us this fact-

غیر حق دل میں جہاں آیا خیال
بُتِ خدا کے گھر میں پیدا ہو گیا



ग़ैरे-हक़ दिल में जहाँ आया खयाल
बुत खुदा के घर में पैदा हो गया



Ghair-e-haq dil mein jahaan aaya khayaal
But Khuda ke ghar mein paida ho gaya



Even a *khayal* (thought) of else than God, is an act of idolatry.

Iqbal has also hinted about this *but* too.

جو میں سر بہ سجدہ ہوا کبھی
تو زمیں سے آنے لگی صدا
تیرا دل تو ہے صنم آشنا
مجھے کیا ملے گا نماز میں



जो मैं सर-ब-सजदह हुआ कभी,
तो ज़मीं से आने लगी सदा
तेरा दिल तो है सनम-आशना,
तुझे क्या मिलेगा नमाज़ में

—◆—

*Jo main sar ba sajdah hua kabhi
To zamin se aane lagi sada
Tera dil to hai sanam aashana
Tujhe kya milega namaaz mein*

—◆—

When I prostrated myself in prayer I happen to hear a voice from the earth. You have your heart with your lover what will you get in namaz?

According to Iqbal to know the Self, i.e. to know the Ultimate Truth, one has to break all these kinds of idols. Swami Ramtirtha for whom this poem is composed has done it practically.

IBRAHEEM

Ibraheem was born in Ur of the Chaldees, located in the Tigris-Euphrates Valley region. Ibraheem was a man of faith and loved God with an unsurpassable passion and considered the whole world and its creations to be nothing before God. He was tested many times by God and always shone with great success. Ibraheem's greatest test came when God commanded him to sacrifice Isaac, his only son. Despite the grief and horror that he must have been experiencing, Ibraheem was actually about to go through with it before being stopped by God (an event that occurred on what was then barren Mount Moriah – and which today is the Temple Mount in Jerusalem where The Dome of The Rock stands).

So Iqbal stresses here that one has to escape from the grip of the illusive existence of the world by having the same kind of love for God that Ibraheem had. It is worth mentioning here that Ibraheem also broke the idols of the gods of the time to symbolically teach his men that idol worship of any kind was wrong. True worship is of God and no-one else. It is remarkable that after the composition of this very couplet Iqbal frequently used the name of Ibraheem as an iconoclast in his poetry. Following couplet of his popular poem *La Illaha Illallah* is a testimony of this fact:

یہ دور اپنے ابراہیم کی تلاش میں ہے
صنم کدہ ہے جہاں لا اِللہ اِلَّا اللہ



ये दौर अपने इब्राहीम की तलाश में है
सनमकदा है जहाँ लाइल्लाहा इल्लल्लाह



*Yeh daur apne Ibraheem ki talaash mein hai
Sanamkada hai jahan la illaha illallah*



This age is in search of its Ibraheem, which has become an idol house
la illaha illallah.

In the second line of this couplet Iqbal compares divine love with the *Tasneem* which is the name of a river or fountain in Paradise which runs above the elevated chambers and the pavilions. It is said that the blessed waters of *Tasneem* confers the celestial bliss in heaven. So Iqbal wants to point out that divine love can lift a man above the physical plane of existence as it transports him to a state of divine ecstasy where nothing but the eternal beloved God exists.

DAARU

Iqbal has used the Urdu word *daaru* in the second line of this couplet, which literally means both medicine as well as wine. But it seems that here the wine or medicine is not ordinary but divine. This love or state of divine ecstasy, of which Swami Ramtirtha is a living example, is like the wine or medicine which brings one to consciousness. This is a wine that can elevate one's thought from the meaningless physical existence to the real, sublime, spiritual and immortal existence and is also like a medicine which cures a person of the disease of ignorance or the indiscretion due to which one is

trapped in the illusion of the changing existence and forgets the All Pervading One.

One of the poems of Swami Ramtirtha, composed on the occasion of Diwali 1901 at Badrinath in Himalyas which is a mirror of this very thought is quoted below. It is said that Dr. Iqbal was very much fond of this poem-

عشق کا طُوفان بپا ہے حاجتِ میخانہ نیست
خُونِ شرابِ دِل کبابِ دُ، فُرصتِ پیمانہ نیست
سختِ مخموری ہے طاری-خواہ کوئی کیا کچھ کہے
پست ہے عالمِ نظریں، وحشتِ دیوانہ نیست
کیا تجلی ہے یہ نارِ حُسنِ شعلہ خیز ہے
مار لے پر ہی یہاں پر، طاقتِ پروانہ نیست



इश्क का तूफ़ाँ बपा है, हाजते-मयख़ाना नेस्त
खूँ शराबो, दिल कबाबओ, फ़ुरसते-पैमाना नेस्त
सख़्त मख़मूरी है तारी, ख़्वाह कोई कुछ कहे
पस्त है आलम नज़र में वहशते-दीवाना नेस्त
क्या तजल्ली है ये नारे-हुस्न शोलाख़ोज़ है
मार ले पर ही यहाँ पर, ताक़ते-पर्वाना नेस्त



Ishq ka tufan bapa hai hajat-e- maikhana neist
Khoon sharab-o-dil kabab-o-fursat-e-paimana neist
Sakht makhmuri hai tari khwaha koi kuchh kahai
Past hai aalam nazar mai wehshate-deewana neist
Kya tajalli hai ye nar-e-husn shola-khez hai
Mar le par hi yahaan par, taaqate-parwaana neist



The storm of love is raging I do not need the tavern now. My own blood is the wine, my heart the roasted meat, and I have no leisure for a wine-glass. Arrogant intoxication is overwhelmed strongly say what you like, I care not, the world appears as a thing of naught, but this is no vulgar madness. What strange incandescence lies in this flame of beauty, the moth has not strength to strike out for it with its wings.

So this was the very *daaru* or wine which Swami Ramtirtha as well as many other saints and sufies drank.

LATE SHRI RAMLAL 'SHAD' SARHADI

It will not be out of place to mention the name of a great freedom fighter and a veteran patriotic-cum-philosophic poet of Attack (a district in Punjab, Undivided India now in Pakistan)-Bareilly, Late Shri Ram Lal 'Shad' Sarhadi (1914-1998) (the maternal grand father of the co-author of this book Dr. Akash Chanda), who had been a follower of Allama Iqbal in his poetical art. During his stay in Lahore, he often used to visit Allama Iqbal at his residence, which was an obvious center of several poetical as well as literary symposiums and meetings of that time. According to 'Shad' Sarhadi's manuscripts of his numerous poetical outputs and critical comments, which were edited and published by his worthy son Dr. Virendra Kumar Vijjan, Ibn-e-Shad Sarhadi, posthumously, in seven volumes, he was very much impressed by this sixth couplet of Iqbal's poetical tribute 'Swami Ramtirtha'. During one of such literary meetings he discussed the use of the term *daaru* in this very couplet. Iqbal told him that the worldly *daaru* i.e., intoxicant impresses upon the senses of man and enables him to have a glimpse of the reality, temporally. Similarly the divine love takes up the same role in the realm of spirituality; but its effect is not transitory or ephemeral but perpetual. Ram Lal 'Shad' Sarhadi composed following Urdu quatrain on the lines of his *ustad* Allama Iqbal's explanation on the effect of *daaru* i.e., to remain always in the state of divine ecstasy always:

مجھے یقین ہے ساقی نظام بد لے گا
 نظر نظریں پلانے گا جام بد لے گا
 ملے گی صبح صبحی تو شام کو دارو
 شراب نام بُرا ہے یہ نام بد لے گا



मुझे यकीन है साकी निज़ाम बदलेगा
 नज़र नज़र में पिलायेगा ज़ाम बदलेगा
 मिलेगी सुबह सुबुही तो शाम को दारू
 शराब नाम बुरा है ये नाम बदलेगा



*Mujhe yaqeen hai saqi nizaam badlega
 Nazar nazar mein pilaega jaam badlega
 Milegi subah subuhi to shaam ko daaru
 Sharaab naam bura hai yeh naam badlega*



I am sure the cup bearer will alter the order. He will make us drink from eyes to eyes, the peg will be replaced. 'Subuhi' will be served at dawn and 'daaru' at the time of dusk. The name wine is improper, it will be changed.

(VII)

کیا کہوں زندوں سے میں اُس شاہدِ مستور کی
دار کو سمجھے ہوئے ہیں جو سزا منصور کی



क्या कहूँ ज़िन्दों से मैं उस शाहिदे मस्तूर की
दार को समझे हुए हैं जो सज़ा मन्सूर की



*Kya kahoon zindoun se main us shahid-e-mastoor ki
Daar ko samjhe huei hain jo sazaa Mansoor ki*

ENGLISH TRANSLATIONS

What shall I say to the living of that witness of the unknown ultimate existence?
To them the stake of Mansoor is a punishment.

SPIRITUAL INTERPRETATION

This, the last or seventh couplet of this mystic composition, is one of the most philosophical and important verses of Iqbal; one which was deleted by the learned poet as it would only have been a riddle to those who do not understand the deep philosophy of *Brahm Vad* or *Tassawuff*, and so that it may not be misunderstood or wrongly interpreted due to the bitter truth hidden in it. In this couplet the philosophy of Vedanta as explained in the Upanishadas i.e. *Aham Brahm Asmi* which is echoed as *un-al-haq* in *Sufism*, is ironically put before the ignorant people as the ultimate fact of the fact hidden to them. It is note-worthy that although the original poem, published in the January 1907 issue of *Makhzan*, Lahore, contained this very couplet yet it was absent in *Bang-e-daran* published by Dr. Mohammad Iqbal in 1934 and is still absent.

MANSOOR AL-HALLAJ

Iqbal compares Rama with Mansoor Al-Hallaj (858-922 AD), who was one of the renowned preachers of Sufism. His full name was Abu al Mughith al-Husayn ibn Mansoor al-Hallaj. He was born in Iran and later settled in Baghdad. According to Aacharya Parshuram Chaturvedi in his book *Sufi Kavya Sangrah*, Mansoor also visited India.

Among other Sufis, Hallaj was an anomaly. Many Sufi masters felt that it was inappropriate to share mysticism with the masses, yet Hallaj openly did so in his writings and through his teachings. During one of these sermons,

he began to utter *un-al-haq*, meaning "the Truth is myself" or "I am God" which was taken to suggest that he was claiming to be God, as *Al-Haq* is one of the sacred Ninety Nine Names of Allah.

In another discourse, Hallaj would point to his cloak and say, "*Maa Fil Jubbati Illa-Allah*" meaning "There is nothing inside/underneath the cloak except God." Sufis say Mansoor spoke these words in the state of *Fana Fillah*, a state where a Sufi annihilates his physical ego and is as one with God.

He was just like a seller of mirrors among the blind, as an Urdu poet has well said:

نہ پوچھ حال پار میرے کاروبار کا
آئینے بیچ رہا ہوں اندھوں کے شہر میں



ना पूछ हाल यार मेरे कारोबार का
आईने बेच रहा हूँ अन्धों के शहर में



*Na puchh haal yaar mere karobaar ka
Aiyne bech raha hoon andhon ke shehar mein*



Don't ask me anything of my business, I am selling mirrors in the city of blind.

Mansoor's *un-al-haq* on the other hand refers to the Sufi philosophy of *Wahdatul Wojood* which means *There is no true existence except that of God* which is in accordance with the Upanishadic statement *Sarwam Khal vidam Brahm*.

Any how this utterance was to lead him to a long trial, and subsequent imprisonment for eleven years in a Baghdad prison. During this period the conversation between Mansoor and the Qazi has been penned down by an Urdu poet thus:

کہے منصورؒ سن قاضی
 نوالہ کفر کا مت پی
 انا الحق کہہ ثبوتی سے
 یہی کلمہ پڑھاتا جا

कहे मन्सूर सुन काज़ी, निवाला कुफ़्र का मत पी
 अनल हक़ कह सुबूती से यही कलमा पढ़ाता जा

*Kahe Mansoor sun qazi
 Niwala qufra ka mat pi
 Un-al-haq kah subooti se
 Yahi kalma paddhata ja*

Mansoor said, 'Hear me, Qazi, do not feed on the pap of infidelity.' Say 'I am God' with firm faith, and mature that conviction.

In the end, he was to be tortured and publicly crucified (in some accounts he was beheaded and his hands and feet were cut off). Many accounts tell of Al-Hallaj's calm demeanor even while he was being tortured, and indicate that he forgave those who executed him. According to some sources, he went to his execution dancing in his chains. According to Shah Manzoor Alam in his book *Ruhani Guldesta*, even after Mansoor's death the sound of *un-al-haq* was heard emanating from his body. People were terrified and his dead body was thrown into the river Dajala in Baghdad but the sound of *un-al-haq* did not stop, rather it started coming from the water of the river. At last his preceptor Hazrat Junaid was called in, and he made Mansoor quite.

Mansoor put all his philosophy in his book entitled '*Kitabutwaseen*'. This book became the source of a few philosophical works in a later period.

Mansoor boldly proclaimed the truth before the people throughout his life, and later on at the time of his prosecution he did not fail to demonstrate the very truth that physical death is meaningless for the one who has realized his union with *Haq* or Truth or God or who has attained *wasil-ul-haq*. However, according to Iqbal, the unfortunate people who considered themselves to be alive, thought his death to be a punishment; there was no way for them to realize that what they considered to be 'alive' actually represents spiritual death, while the death of Mansoor is a symbol of eternal life.

Swami Ramtirtha for whom Iqbal has composed this poem describes the above condition of Mansoor in his own way thus:

منصور سے پوچھی کسی کو حقہ جاناں کی راہ
کھب صاف دل میں راہ بتلائی زبان دار ہے

मन्सूर से पूछी किसी ने कूचा-ए-जाना की राह
खुब साफ़ दिल में राह बतलाई जुबाने दार है

*Mansoor se puchhi kisi ne kucha-e-jana ki raah
Khub saaf dil mein raah batlai zaban-e-dar hai*

They asked Mansoor the way to the beloved. The reply came from the tongue of the stake.

Another poet has describe this fact as follows:

چڑھا منصور سولی پر
پکارا عشق بازوں کو
یہ اُس کے بام کا ہے زینہ
آؤ جس کا جی چاہے

चढ़ा मनसूर सूली पर, पुकारा इश्क-बाज़ों को
ये उसके बाम का है ज़ीना, आओ जिसका जी चाहे

*Chaddha Mansoor sooli par
Pukara Ishq-baazon ko
Ye uske baam ka hai zeena
Aao jiska jee chahe*

When Mansoor reached the point of the stake. He proclaimed to the lovers of the truth this is the ladder of the roof of the Truth, come on if so desire.

Iqbal was aware of the fact that the common people who were witness to Mansoor's prosecution were not able to understand the truth which Mansoor was demonstrating to them, so Iqbal mentioned the ignorance of these people in another couplet thus:

رقابت علم و عرفان غلط بینی ہے ممبر کی
کہ وہ علاج کی سُولی کو سمجھا ہے رقیب اپنا

रकाबत इल्म-ओ-इरफ़ां में ग़लत बीनी है मिम्बर की
कि वो हल्लाज की सूली को समझा है रक़ीब अपना

*Raqabat ilml-o-irfaan mein ghalat beeni hai mimbar ki
Ki woh Hallaaj ki sooli ko samjha hai raqeeb apna*

The pulpit with a fault finding eye, is biased on the matter of spiritual knowledge. To him the stake of Al-haaz Mansoor, which symbolizes the philosophy of *un-al-haq* or 'I am God' was not palatable.

It is interesting to know that Mansoor was a figure who captured Iqbal's heart and mind even before he used the name of Mansoor in connection with Swami Ramtirtha in the couplet. In fact, Iqbal has gone to the extent of equating himself with Mansoor in the field of *Tasawwuf* in one of his popular poems *Zahid Aur Rindi* as thus :

رندی سے بھی آگاہ شریعت سے بھی واقف
پوچھو جو تصوف کی تو منصور کا سانی



रिन्दी से भी आगाह शरीअत से भी वाक्फ़
पूछो जो तसव्वुफ़ की तो मन्सूर का सानी



*Rindi se bhi aagaah shariat se bhi waqif
Poochho jo tasawwuf ki to Mansoor ka saani*



He knows spiritual freedom as well as the *shariat*, regarding *tasawwuf* he is second only to Mansoor.

If Rama had been born somewhere else, possibly he would have faced the same physical end.

Actually people like Mansoor and Rama died on the material plane even before their actual physical death. And why is this death in life not the supreme motive of all the seekers of the truth, as it is the only way to meet the eternal beloved? These martyrs of truth, practically merge into the all pervading and inter-penetrating God, after considering the whole world to be merely trash or *butkhana*.

People were happy at the death of Mansoor and were sad at the death of Rama. In the eyes of Iqbal both lots of people were ignorant. In the eyes of the knowers neither Mansoor died nor did Rama. Rama would have faced death if he had been in body.

The people of the time when Mansoor was prosecuted could not understand this fact despite Mansoor's bold statements and unfortunately, the people of the present time are also ignorant, and unable to heed what Iqbal said in this composition. This is the reason this great poem has remained in hibernation for a whole century.

We would like to mention here that during Rama's world tour, when in Egypt he was asked to give a talk about his philosophy, he boldly delivered a soul stirring lecture on *Hamaost*, which is "That I am" in Persian, which is "*So Hum*" in Vedanta. He spoke for two and half hours in the Persian language in the Jamia Mosque, in Qahira. It is remarkable that this was almost the same land where Mansoor was killed on the stake for uttering *un-al-haq* or *Aham Brahm Asmi*. Iqbal must have read a write up of it as it was published in the Egyptian Paper, *Al-wahab* at that time. Rama would possibly have sent a copy of this speech to his philosopher friend Iqbal.

According to Iqbal, Mansoor and his friend Rama both were at the same stage of *oneness with God*. He wants to say to his friend Rama that even while being in the body, you were not the body, and therefore the death of the body is no death to you. As Mansoor's death was not his death, similarly O my Friend, your death in reality was equally an illusion. In the eyes of *gyani* or the *aarif* (the knowers) you are not dead. You are alive and you will live always.

The word *Shahid-e-Mastoor*, "the hidden witness" used by Iqbal in the first line of this couplet is one of the most mystic expressions which can be understood only by those who have successfully crossed the various spiritual stages of self-realization and have arrived at the divine truth, which is definitely beyond the reach of fanatics, dogmatics and bigots, who are spiritually blind, deaf and dumb. Literally meaning of word *Shahid* is a witness and *mastoor* is that which cannot be seen. This can be applicable to Brahm or All Pervading God only. Those like Rama, after leaving the mortal coil merge into the Supreme Spirit and attain this very stage. So this term *Shahid-e-mastoor* is not only very high but rare also.

A RAINBOW OF SPIRITUAL THOUGHTS

This mystic composition is a beautiful philosophical rainbow. The seven different colours of rainbow and the stages of spiritual advancement or attainment are as follows in nutshell -

- THOU (SWAMI RAMTIRTHA) AFTER LEAVING THY MORTAL COIL HAVE MERGED IN THE OCEAN OF SUPREME SELF LIKE A BUBBLE; THOU WAS A PEARL BEFORE AND NOW HAVE BECOME UNATTAINABLE.
- THOU HAS REALIZED THE ULTIMATE GOAL OF LIFE WHICH IS NOTHING BUT ONENESS WITH THE SUPREME SELF, I (THOU CO-TRAVELLER ON THE PATH OF GOD-REALIZATION) AM STILL IN THE WAY.
- THOU IS A LIVING EXAMPLE OF THE FACT THAT WHENEVER A GOD-REALIZED SOUL LEAVES HIS PHYSICAL COIL, HIS HUE AND CRY AS WELL AS THE SPARK OF LIFE TURNS TO BE THE ETERNAL VOICE AND FIRE RESPECTIVELY.
- THOU HAS PROVED THAT THE ONLY WAY TO ATTAIN GOD IS RENUNCIATION AND THE GEM OF ALLAHA IS HIDDEN IN THE OCEAN OF NEGATION.
- THOU HAS REVEALED THE SECRET THAT THE PHYSICAL END OF A GOD REALIZED SOUL IS INCOMPREHENSIBLE FOR THE UNKNOWN AND THE

RESTLESSNESS OF HEART LIKE MERCURY WHEN STOPS IT TURNS TO BE A
DIVINE ONE.

- THOU ART A BURNING EVIDENCE OF THE FACT THAT THE IMAGE OF
EGO CAN ONLY BE DEMOLISHED BY THE APPLICATION OF TRUE LOVE
BECAUSE THIS IS THE MEDICINE WHICH CAN BRING ONE TO
CONSCIOUSNESS.
- THOU, ALTHOUGH HAVE BECOME SHAHID-E-MASTOOR, THE HIDDEN
SUPREME SELF, YET REMAINED UNKNOWN LIKE MANSOOR WHOSE
PHYSICAL END WAS CONSIDERED HIS DEATH BY THE PEOPLE OF HIS
TIME.

SUPPLEMENT

A RARE PERSIAN POEM OF IQBAL

It is a well known fact that Dr. Mohammad Iqbal was not only a poet of Urdu but of Persian also. It is note-worthy that among his 12000 verses of poem, almost more than 7000 verses are in Persian. Iqbal is popular as a philosopher-poet and has a name in the world of poetry for his work in Persian which has been translated into various languages of the world. His master-piece *Payam-e-mashriq* is an answer to the great poet-philosopher Goethe's views on East (especially Islamic view point) due to which Iqbal was conferred with a title of *Shayar-e-mashriq*, the poet of the East. His other popular Persian compositions *Rumuz-e-Bekhudi*, *Gulshan-e-Raaz-e-Jadeed*, *Javid Nama*, *Musaafir As Pas Cheh Bayad Kerd* etc., are all highly philosophical and place Iqbal as the latest star rising in the horizon of Undivided India in the line of great Persian mystic poets.

In the third decade of twentieth century, much after when Swami Ramtirtha left the mortal coil, *Paramhans Ramtirtha Society* was formed in Lahore, to cherish his Urdu monthly, *Alif*. Late Goswami Ganeshdutt, later on a prominent figure of *Sanatan Dharm* was the President of the society. The society published an Urdu monthly, captioned as *Brahm Darshan*, under the editorship of Pandit Nirmal Chand from Lahore for the very purpose.

Dr. Sheikh Mohammad Iqbal was especially requested to write something, related to Swami Ramtirtha for the magazine by Lala Harlal who was the publisher of *Alif* as well as of *Brahm Darshan* too. Incidentally, this was the period when Iqbal's social, political, literary and spiritual status was very high. He was a member of Legislative Council as well as renowned for his Urdu poetical work *Bang-e-daran* and mature mystical poetry in Persian. It will not be out of place to mention here that during this period Sardar Puran Singh, the passionate disciple of Swami Ramtirtha and the author of *The Monk Poet of Punjab* a biography of Rama (which was published by Ganesh & Company, Madras - Now Chennai at Primus) came to meet

نظم

از علامہ سر ڈاکٹر محمد اقبال صاحب ایم۔ ایف۔
 بیرسٹر ایٹ لاء بمبئی سینٹرل کونسل پنجاب پنجاب

مولفہ شیخ مرسلہ

۱	تا خودی بینم خدا از من مجو	۱	اکیہ گفتی از خدا چیزے بگو
۲	در خودی بینم خداے پاک را	۲	باش تا اکسیر سازم خاک را
۳	ماز خود بیرون و او اندر خودی ست	۳	ایں جهان رنگ و بو اندر خودی
۴	تا بہ بینی بحر او در جوے خویش	۴	اے زخوہ بیکانہ باز آسوے خویش
۵	من ندانم اینچہ شود یا و ہو ست	۵	بحر او از ما در جوے ما ازوست

تشریح

تم نے جو کہا ہے کہ خدا کی بابت کچھ کہو۔ ابھی تو میں اپنے آپ میں جسمانیت دیکھ رہا ہوں۔ خدا کی بابت کیا کہوں۔ ذرا غور جاؤ۔ تاکہ پہلے اس جسمانیت اور نفسانیت کی مٹی کو اکسیر بنالوں۔ پھر جو میری خودی باقی رہ جائیگی۔ اسی میں خداے پاک دبلا رہو گے۔ اس تمام کثرت اور سمائے و اشکال۔ رنگ و بو کی ہستی جسمانیت اور نفسانیت کے محدودیت سے پرے والی خودی ہی کی ہستی ہے جسمانیت اور نفسانیت کے مٹنے پر ہی وہ ذات بقا یعنی خود خدا ہی خدا ہی رہ جاتی ہے۔ اے بھائی یہ تیری اصل خودی ہے۔

Iqbal to get some material for the book related to their common experiences. After the incident Iqbal would have longed to write on Rama freely in his own way in Persian language. When the request for *Brahm Darshan* came, Iqbal composed a mystic poem in Persian language, keeping in mind the title of the magazine *Brahm Darshan* without any caption, which should be treated as a supplement to the poetical tribute composed by him exactly twenty years before, on which this very book was based and was then handed over to Lala Harlal. It appeared in the Jan 1927 issue of the magazine. The rare copy of which is preserved in Ramtirtha Kendra, Saharanpur, India. It is note-worthy that this poem was also published by Ramtirtha Kendra, Saharanpur in its publication *Ahle Islam Ki Nazar Mein Swami Ramtirtha*, which was released by Dr. Balram Jakhar, the then Hon'ble Speaker, Parliament, India on March 12, 1986 which is as follows on the facing page.

نظم

ایکہ گفتی از خدا چیزے بگو
تا خودی بینم خدا از من جو

باش تا اکسیر سازم خاک را
در خودی بینم خدائے پاک را

ایں جہان رنگ و بو اندر خودی ست
ماز خود بیرون داد اندر خودی ست

اے ز خود بیگانه باز آسوائے خویش
تا بہ بینی بحر اودر جوئے خویش

بحر اود از ما جوئے ما از دست
من ندانم اینچہ شور ہا و ہوست



ऐके गुफ़्ती अज़ खुदा चीज़े बुगो
 ताख़ुदी बीनम खुदा अज़मन मजो
 बाश ता इकसीर साज़म खाक रा
 दर ख़ुदी बीनम ख़ुदाए पाक रा
 ई जहांने-रंगो-बू अन्दर ख़ुदीस्त
 माज़ खुद बैरून दाद अन्दर ख़ुदीस्त
 ऐ ज़ख़ुद बेगाना बाज़ आ सुए ख़्वेश
 ताबा बीनी बहरे-ओ दर जूए ख़्वेश
 बहरे ओ अज़ मा जूए मा अज़ोस्त
 मन नदानम ईन्चह शोरे हा व हूस्त



Aeke gufti az khuda cheeze bugo
Ta khudi beenam khuda azmann majo
Baash ta ikseer saazam khak ra
Dar khudi Beenam khuda-e pak ra
Ein jahan-e-rang-o bu andar khudist
Maaz khud bairoon daad andar khudist
Ae zakhud Beganabaz aa suye khwesh
Taaba beeni behre-o-dar juye khwesh
Behre-o-azma wajuye maa azost
Man nadaaman eenchaha shore ha wa hoost



You asked me to say some thing concerning Khuda. I am still finding my self at material plane, what can I say for Khuda. Wait! Let me mould this soil of materiality and sensuality into sovereign remedy, and then in the residuary self, the sight of Khuda-e-pak will appear. The self of this whole and entire multitude is beyond the finite self of the materiality and sensuality. When the world of matter and senses is effaced, the Eternal Existence or the Self is left.

O my dear! Your true self is nothing else but Khuda-e-pak. Why have you forgotten it? Again come onto it. By plunging in this state of self absorption you will be one with the oneness of the water flowing in the river and the ocean. What is the difference between the self of the water in the ocean and the river, I can't understand. Why is this undue hue and cry over their separate identity?



THREE TRIBUTES

The picture image of Rama in the eyes of Iqbal is three dimensional as he not only saw Rama closely but observed him and understood him thoroughly nay innerly which is quite impossible for any one else for two reasons - Iqbal has matchless spiritually developed insight and was fortunate to remain with Rama as a close and intimate friend for certain period.

But still there are few spiritually developed personalities who though could not meet Rama in person yet were able to judge the true Self of Rama through his works.

There are three important names worth-mentioning in this connection who sketched the spiritual mind image of Rama likewise Iqbal; which to us is nothing else but supplementary to Iqbal's immortal tribute -

- (i) **Munshi Umar Daraaz Khan (Dera Ismail Khan, Pakistan)** wrote a letter to Narayan Swami (Chief Disciple of Swami Ramtirtha just after when Swami Ramtirtha left his mortal coil, published in *Kuliyat-e-Ram*, Part II (1931).
- (ii) **Maulvi Mohammad Husain Khan 'Azad' (Laiya, Pakistan)** wrote a letter to Narayan Swami (Chief disciple of Swami Ramtirtha just after when Swami Ramtirtha left his mortal coil published in *Paramhans Swami Ramtirtha* (1910).
- (iii) **Pandit B. N. Shargha, M.A., L.L.B., (Lucknow)** the author of *Life and Legacy of Rama*.

FIRST TRIBUTE

رآم کے واصل الحق ہونے سے جس قدر مجھ کو خوشی اور آئند
 محسوس ہوا شاید کسی اور کو ہوا ہو گا یہ الفاظ بخاطر دلجوئی
 لکھے جاتے ہیں، حقیقت میں بات کچھ اور ہے، یہ نکتہ قدر غور طلب ہے،
 اصل واقعہ تو یہ ہے کہ کوئی مقام افسوس اور ملال کا نہیں،
 اہل دنیا کو کامل شخص کے مرنے کا رنج و غم ہو کرتا ہے مگر عارفوں
 کے نزدیک یہ خیال مثل خواب ہے رآم کی پیدائش ہی نہیں مانتا
 ہاں اگر پیدا ہوتا تو مرنے کا بھی ضرور جب پیدا نہیں ہوا تو مر اکب
 جب مرا نہیں تو افسوس بیجا ہے، میرا رآم میرے ہرے (دل) میں
 ویاپک (موجود) ہے خبردار! ایسے کامل کو مرنے کا اتہام لگانا
 اصول عرفاں کے خلاف ہے، اخبار میں یہ میرا کارڈ ضرور جگہ پائے گا
 اور ناظرین کچھ افسوس نہ فرمادیں میرا سوا می مرا نہیں ہمیشہ قائم
 بالذات ہے، جن کو میرے سوا می کی تعلیم اچھی طرح سے ہوئی ہے وہ
 اس بیجا افسوس کے شکار نہ بنیں۔ رآم جیسے عارفوں کے مطابق

بعد از وفات تربت من در زمین ہو

در سینہ ہائے مردمان درنا مزار است

یعنی مرنے کے بعد میری قبر کو زمین میں مت ڈھونڈو دانا لوگوں یعنی

عارفوں کے دلوں میں میری قبر ہے۔

میرا رآم میرے دل میں موجود ہے

(Original letter of Munshi Umar Daraaz Khan in Urdu)

The kind of pleasure and happiness that I have felt on Rama's atonement with God or wasil-ul-haq, would have been hardly felt by anybody else. These words are merely written to provide solace. Actually, the reality lies beyond it. This reaped essence is worth giving a thought that in reality there is no state of regret or grief. Only worldly people mourn the death of a Kamil or the self realized soul but for the knowing this thought is like a dream. I do not consider the birth of Rama; yes, if he would have born then he would have died also. When there is no birth, how can he die and when there is no death, the regression is of no use. My Rama is enshrined in my heart. Mind you – Spiritually, it is a sin to accuse such a self-realized soul as dead. I am sure that this letter card of mine will definitely find its place in the newspaper and the readers of this letter need not express grief. My lord is not dead; he is a perpetual existence of a very high status. Those who have understood my lord perfectly do not fall prey to such undue regression.

*After my demise do not seek my grave in the soil, O wise!
My grave lies in the bosom of the knowing*

(English translation of Munshi Umar Daraaz Khan's letter)

SECOND TRIBUTE

ادبِ بہاری تو کہاں چلی گئی، جو باغبان و چمنستانِ بلبلی و گلستاں
سرودِ قمری کی رُوحِ رواں تھی۔ سبز پوشانِ چمنِ مم کسی
کی یاد میں بیتاب ہو رہے ہو۔ آہ! یہ چمکتی ہوئی شبنم نہیں،
یہ ساکنانِ گلزار کی آنسوؤں کی مالا میں ہیں اور یہ اشجار
نہیں بلکہ خضرِ صورتِ عاشقانِ کامل کی صفیں ہیں جو موتیوں
کی تسبیحیں لئے انا لختِ کافایتِ رام بادشاہ کو دے رہے ہیں،

(Abstract from the original letter of
Maulvi Mohammad Husain Khan 'Azad' in Urdu)

*O! Breeze of the spring, where have you gone, thou
were the life and soul of glades and bowers and the
birds of the woods. O! The greenery worn garden in
whose memory are you so anxious. These are not
the sparkling droplets of dew but the tears of the
mournful dwellers of the woods, stringed in the form
of a garland; and these are not the rows of the trees
but the lines of everlasting lovers of the knowers
who are enchanting un-al-haq ...un-al-haq by
taking the rosary of the pearls to pay homage to
Rambadshah.*

(English translation of the abstract taken from
Maulvi Mohammad Husain Khan 'Azad's letter)

THIRD TRIBUTE

Rama came, Rama has gone, yet Rama goes on for ever, may appear a paradox but is nonetheless true. A certain human form, animated by spirit was given the name RAMA; for the human mind thinks only in terms of names and forms. The form was made of matter, the form is lost; eaten up by the fish of the Ganges; but the matter composing it is not lost; for matter says science is indestructible. Spirit simply is; it neither comes, nor goes. It goes on for ever. But this is not the only sense in which RAMA is alive. He lives in his character, his works, his teachings; in them he has assumed a body, if not eternal, at least as lasting as civilization, as enduring as culture, as permanent as the search for Reality.

(Original tribute of Pt. B. N. Shargha in English)

رام آیا، رام چلا گیا۔ پھر بھی رام ہمیشہ برقرار ہے۔ بھلے ہی غیر مربوط
 و بے معنی لگتا ہو لیکن ہے یہ بلاشبہ سچ۔ چونکہ دماغ آدم بذریعہ
 شکل و صورت ہی سوچا کرتا ہے لہذا روح رواں سے آراستہ
 ایک مخصوص آدم شکل و صورت کو رام کا نام دے دیا گیا۔ شکل
 و صورت تو ان سُرور سے بنی تھی۔ آبرو و گستاخیں مچھلیوں کی
 غذا بن کر فنا ہو گئی۔ لیکن اس شکل و صورت کو انجام دینے والے
 عنصر فنا نہیں ہوئے۔ عنصر کے لئے حکمت کا فرمان ہے کہ غیر فانی؟
 اور روح رواں فطرتاً عام و ورشت سے خالی ہے۔ لہذا ہمیشہ
 برقرار ہے۔ لیکن محض یہی ایک نقطہ نظر یہ نہیں ہے جس کی بنا پر
 رام زندہ جاوید ہے۔ رام کی جاویدانیت اس کی اپنی عظیم شخصیت،
 اپنی لاثانی تعلیم و تلقین اور اپنے بے مثال اقوال و زریں میں قائم
 و دائم ہے جن کا وہ سراپا مجسمہ بن چکا ہے ہاں اگر وہ بے سیعاد
 اور ابدی زندہ جاوید نہیں ہے تو کم سے کم اتنا دائم و قائم تو ضرور
 ہے جتنی دائم و قائم تہذیبیں ہو کر رہیں۔ اتنا پایدار تو ضرور
 جتنی پایدار ادبیت ہو کر رہے۔ اتنا مستقل مزاج تو ضرور ہے
 جتنی مستقل مزاج جستجوئے حقیقت ہو کر رہے؛

(Urdu translation of the tribute of Pt. B. N. Shargha)



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Makhzan (Urdu Monthly)	Sir Abd al-Qadir	Lahore	Jan 1907
Zamana (Yadgar-e-Ram) (Urdu Monthly)	Munshi Dayanarayan Nigam	Kanpur	1908
Books (India - undivided)			
Khumkhana-e-Ram-I (Urdu)	Narayan Swami	Imperial Book Depot, Delhi	1900
Khumkhana-e-Ram-II (Urdu)	Narayan Swami	Shri Ramtirtha Publication League, Lucknow	1931
Khumkhana-e-Ram-III (Urdu)	Narayan Swami	Shri Ramtirtha Publication League, Lucknow	1944
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Swan-e-Hayat Shri 108 Swami Ramtirtha Ji Maharaj (Urdu)	Brij Lal Goswami	Muraliwala	1942
Swami Ramtirtha Ji Maharaj Ka Jeevan Charit (Hindi)	Narayan Swami	Shri Ram Tirtha Publication League, Lucknow	1934
Ram Patra (Hindi)	Narayan Swami	Shri Ram Tirtha Publication League, Lucknow	1937
In Woods Of God Realization (English)	Master Amir Chand	Prem Dham Dariba, Delhi	1910
The Monk Poet of Punjab (English)	Sardar Puran Singh	Ganesha & Co., Madras	1924

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Monthly Om (Urdu)	Gorakh Nath Nanda	Ajmeri Gate, Delhi-6	Mar 1954 Nov 1957 Mar 1958 Nov 1968 Dec 1972 Aug 1978
Ram Sandesh (Hindi)	Govind Prakash	Ramtirtha Mission, Dehradun	1966
Huma (Iqbal Number) (Urdu)	Abdul Wahid Siddiqi	Urdu Digest, Delhi-14	Oct 1976
Allama Iqbal Aur Swami Ramtirtha (Urdu)	Dr. Hira Lal Chopra	Shan-e-hind, New Delhi	May 1991
Ved Chakshu	Dr. Kedar Nath Prabhakar	Bhartiya Jyotirvigyan Anusandhan Samsthan, Saharanpur	Sep 1991

Books (Bharat)

Bekaran (Urdu)	Jagannath 'Azad'	Mehroom Memorial Literary Society, Delhi	1949
Vatan Mein Ajnabi (Urdu)	Jagannath 'Azad'	Mehroom Memorial Literary Society, New Delhi	1954
Narang-e-Muani (Urdu)	Trilok Chand 'Mehroom'	Mehroom Memorial Literary Society, New Delhi	1960
Sharare (Urdu)	Pandit Khushdil	Moti Bazar, Dehradun	1972
Muhab-e-Vatan Iqbal (Urdu)	S. Muzzafar Hussain Barni	Haryana Sahitya Academy, Chandigarh	1984
Atish-e-Chinar (Urdu)	Sheikh Mohammad Abdullah	Ali Mohammad & Sons, Srinagar, Kashmir	1986
Iqbal Aur Unki Shayari (Hindi)	Dr. Hira Lal Chopra	Hindi Pracharak Pustakalaya, Benaras	1957
Manoram Kashmir (Hindi)	Mohan Krishna Dhar	Atma Ram & Sons, Delhi	1958
Pracheen Punjab Aur Uska Paspados (Hindi)	Jaichandra Vidhyalankar	Hindi-Bhawan, Jalandhar	1962
Sufi Kavya Sangarah (Hindi)	Aacharya Parshuram Chaturvedi	Hindi Sahitya Sammelan, Prayag	1965
Roohani Guldasta (Hindi)	Shah Manjoor Alam	Khankah, Dee Mal, Kanpur	1986
Hub-e-Vatan (Hindi)	Ramlal 'Shad Sarhadi'	Ed. Dr. V. K. Vijjan	2000

Scientific Researches for the Awakening of Kundalini Shakti and Practical Vedanta (English)	Khushi Ram, Kaya isthit	Sant Kanhayya Lal Publications, Bareilly Educational Press, Agra	1939
Iqbal : A Poet and His Message (English)	Dr. Sachchidananda Sinha	Patna	1974
Swami Rama Tirtha : Great Mystic Poet of the Modern India (English)	Satish Kumar	Rama Tirtha Pratisthan, Lucknow	1977
Songs of Enlightenment (English)	A. J. Alston	Heritage Publishers, New Delhi	1983
Bhavabhuti (English)	V.V. Mirashi	Motilal Banarasidas Publishers Pvt. Ltd., Delhi	1996
The Legacy of the Punjab (English)	Ravindra Mohan Chopra	Punjabi Bradree, Calcutta	1997
Great Sufi Poets of the Punjab (English)	Ravindra Mohan Chopra	Iran Society, Calcutta	1999

Magazines (Pakistan)

Mehak (Gujranwala Number)	Mohd. Shahid & Mohd. Tahir Iqbal	Government College, Gujranwala	1982-84
Gul Bakaf (Urdu)	Shaukat Wasti & Mohd. Hamid Shahid	Buzm-e-illm-o-fun, Islamabad	1993

Books (Pakistan)

Quliyat-e-Iqbal (Persian)	Javid Iqbal	Sheikh Ghulam Ali & Sons, Lahore, Hyderabad, Karanchi	1981
Quliyat-e-Iqbal (Urdu)	Javid Iqbal	Sheikh Ghulam Ali & Sons, Lahore, Hyderabad, Karanchi	1982
Kisse Tere Fasane Mere	Munir Ahmad Sheikh	Sang-e-Meel Publications, Lahore	1989
Iqbal	Mustansir Mir	Iqbal Academy, Lahore	2006
Iqbal: An Illustrated Biography	Khurram Ali Shafique	Iqbal Academy, Lahore	2006
Tarikh-e-Muraliwala (Urdu)	Shezad Hassan Gujjar	Muraliwala, Gujranwala	

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Name	Published by	Year
Jadeed Urdu Hindi Kosh (Lugat)	Naval Kishor Press, Kanpur	1878
Urdu-Hindi Shabda Kosh	Purushotam Das Tandon, Hindi Bhavan, Lucknow	1977
The Random House Dictionary of the English Language	Random House, New York	1983
The New Shorter Oxford English Dictionary Vol I & Vol II	Oxford University Press, New Delhi	1993
The Concise Oxford Dictionary (Ninth Edition)	Oxford University Press, New Delhi	1996
A Practical Hindi-English Dictionary	National Publishing House, New Delhi	1996
Urdu-Hindi Kosh	Ram Narain Lal Arun Kumar, Allahabad	1996
Jadeed Urdu-Hindi Kosh (Lugat)	Bhuwan Vani Trust, Lucknow	1997
Persian-Hindi Shabda Kosh Vol I & Vol II	Irani Cultural House & Raj Karnal Prakashan Pvt. Ltd., New Delhi	2001
Oxford Thesaurus of English (Second Edition)	Oxford University Press, New Delhi	2005

All the above books, magazines and dictionaries are preserved in the grand library of Ramtirtha Kendra, Saharanpur.

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Sankshipta Jeewani: Swami Ramtirtha (Hindi) (1973)
(Translated in Telugu in 1980)

*

Jeewan Diary: Swami Ramtirtha (Hindi) (1976)

*

Sair-e -Kashmir (Urdu)

Rama's travelogue on Kashmir (1982)

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Apne Hi Aine Mein Swami Ramtirtha (Hindi),

Released by Shri. G. D. Tapase
(Governor, Haryana- 1983)

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Rambadsha (Urdu),

Released by Hon'ble Smt. Indira Gandhi,
(Prime Minister of India- 1983)

*

Yugsant Swami Ramtirtha (Hindi)

Released by Hon'ble Shri. R. Venkata Raman,
(Vice President of India- 1985)

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Ahel-e-Islam Ki Nazar Mein Swami Ramtirtha (Urdu)

Released by Hon'ble Dr. Balram Jakhar,
(Speaker, Parliament - 1986)

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Udbodhana (English-Hindi)

Released by Shri. B.S. Reddy
(Governor, Uttar Pradesh - 1990)

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Jeewan Chakra Swami Ramtirtha (Hindi)

Released by Shri Romesh Bhandari
(Governor, Uttar Pradesh - 1997)

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Thus Spake Ramtirtha (English-Hindi)

Released by Dr. Vishnukant Shastri
(Governor, Uttar Pradesh - 2003)

TO BE PUBLISHED :

Swami Ramtirtha : The Spiritual Ambassador of India
In America, In Japan, In Egypt

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Swami Ramtirtha : Apostle of National Awakening

*

Swami Ramtirtha : As a Multilingual Poet of India

*

Swami Ramtirtha : A Missing Chapter of Indian English Poetry

*

Swami Ramtirtha : As a Poet Philosopher of India

*

A Complete Collection of Swami Ramtirtha's Letters (Urdu, Hindi & English)

*

Muscular Vedanta

*

Vehdatnama

Swami Ramtirtha, the great metaphysician, for whom his intimate friend, the great poet-philosopher Dr. Sheikh Mohd Iqbal (Allama Iqbal) – the Spiritual Father of Pakistan, composed the following poetic-tribute on his demise (Oct 17, 1906) in Urdu, was born at Muraliwala on Oct. 22, 1873.

سوامی رام تیرتھ

(ہموقہ وصال لکھی گئی)

زلم شکری سرف جناب ڈاکٹر شیخ محمد اقبال صاحب (علامہ اقبال)

ہم بغل دریا سے ہے اے قطرۂ بے تاب انو پیلے گوہر تھا بنا آب گوہر نایاب تو
آہ اکھولا کس ادا سے تو نے راز رنگ بو میں ابھی تک ہوں اسیر امتیاز رنگ و بو
رٹ کے غوغا زندگی کا شور شمعشربنا یہ شرارہ بچھ کے آتش خانہ آذر بسا
نہی ہستی اک کرشمہ ہے دل آگاہ کا لاکے دریا میں نہاں موتی ہے الا اللہ کا
چشم نابینا سے مخفی معنی انجام ہے نفسم گئی جس دم تڑپ سیماب سیم نام ہے
توڑ دیتا ہے بہت ہستی کو ابراہیم عشق ہوش کا دارو ہے گویا مستی تسنیم عشق
کیا کہوں زردوں سے میں اُس شاہدِ ستور کی دار کو سمجھے ہوئے ہیں جو سترِ منصور کی

ماہنامہ خزن (لاہور) جنوری 1907

(A book entitled Rama In The Eyes of Iqbal dedicated to the Everlasting Spiritual Relationship between Bharat and Pakistan in the form of spiritual relationship between Rama & Iqbal has been published by Ramtirtha Kendra in 2011 at primus)

Direction: Dr. K. N. Prabhakar D. Litt., (Formerly of Gujranwala) Founder-President; Ramtirtha Kendra – a fountain of Universal Love, since 1973), Saharanpur (U.P.) India.

Installation: Mrs. Nighat Khan, Lahore

Curtsy: Janab Mian Allaha Ditta Basara & the entire peace loving revered inhabitants of Muraliwala

Date: October 22, 2011 (Zilkad 23, Hizri 1432)

Copy of the proposed matter consisting the very poetic tribute – the soul of the book 'Rama In The Eyes Of Iqbal', which, after engraving on stone, will be installed at Muraliwala, Punjab, Pakistan – the birth place of Swami Ramtirtha, as an everlasting memento of the spiritual friendship between Janab Allama Iqbal and Swami Ramtirtha.

Dr. Akash Chanda



Prof. (Dr.) Akash Chanda, an expert in the field of soft skills, a modern professional science derived from the Vedic knowledge 'Vak', belongs to a reputed Kshatriya family of Gurgushtyan, Distt. Attak, (Punjab), Undivided India, now in Pakistan. His grand father Shri Hari Chand Chanda, esteemed as Raja for his magnanimity and great human values was a prominent land lord and businessman. After partition he flourished as a tobacco merchant in Saharanpur where Akash Chanda was born (1975) and brought up under the able guidance of his revered father Shri Surendra Lal Chanda, a mechanical engineer from Roorkee University.

Apart from this background, Dr. Akash Chanda hired a rich literary legacy from his maternal grand father Shri Ram Lal 'Shad Sarhadi' who was a noted freedom fighter, journalist and philosophic Urdu poet of Attak/Bareilly. It is notable that 'Shad Sarhadi' was one of the close disciples of Dr. Sheikh Muhammad Iqbal in his art of poetry and intimate associate of Khan Abdul Gaffar Khan, known as Sarhadi Gandhi in the struggle of freedom. It was with his maternal uncle Dr. Virendra Vijjan "Ibne Shah Sarhadi" (Principle Scientist, Indian Veterinary Research Institute, Bareilly) Dr. Chanda edited a series of books on mystical poetry entitled 'Celestial Bliss' (English), 'Bazm-e-sulhekul' (Hindi-Urdu) and 'Misbah-ul-haq' (Hindi-Urdu) from Bareilly.

After meeting Dr. Kedarnath Prabhakar, founder president Ramtirtha Kendra, a remarkable turn came in his life. He became the first research scholar of India who earned his Ph.D in 2007, on the untouched English mystical poetry of Swami Ramtirtha composed in United States of America, a century before. He associated Dr. Prabhakar in his book 'Thus Spake Ramtirtha'. He worked as a co-editor of the English section of Vedchakshu, a bi-lingual monthly organ of the Kendra and published articles in other papers too. Recently he authored 'Muscular Vedanta', in collaboration with Dr. Prabhakar. Now-a-days he is working on the titles - 'Swami Ramtirtha - A Missing Chapter in English Literature' (English), 'Swami Ramtirtha As A Multilingual Monk Poet', 'Vehdatnama' (Punjabi), 'Swami Ramtirtha In Himalayas', 'Letters of Rama' and a series of books on Swami Ramtirtha's global excursion - 'Rama In America', 'Rama In Egypt' and 'Rama In Japan'.

As a soft skills trainer he is widely traveled across India and has not only delivered training workshops and lectures in various prestigious colleges & institutions like Institute of Chartered Financial Analyst of India, (Vishakhapatnam, Hyderabad), Institute of Finance and International Management, Bangalore, Indian Association of Chartered Accountants, Asia's largest Postal Training Centre, Saharanpur etc., but prepared training modules also. Presently he is working with Dev Bhoomi Group of Institutions, Saharanpur, as a Professor in the department of training and placements.